



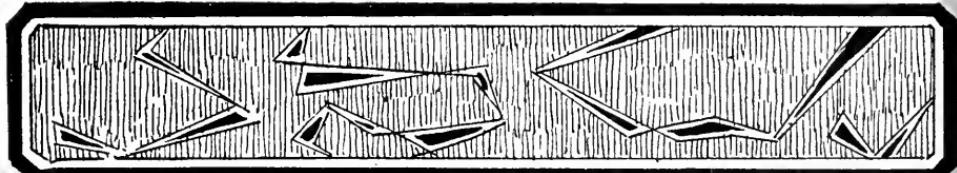
IMPROVEMENT ERA

HOUSE OF WORSHIP NUMBER

Vol. XVII

JUNE, 1914

No. 8



ORGAN OF THE PRIESTHOOD QUORUMS, THE YOUNG MEN'S MUTUAL
IMPROVEMENT ASSOCIATIONS AND THE SCHOOLS OF THE CHURCH OF
JESUS CHRIST OF LATTER-DAY SAINTS

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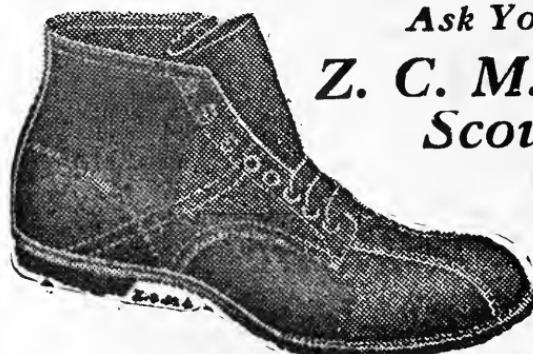
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The Articles of Faith

Of the Church of Jesus Christ of Latter-day Saints

1. We believe in God, the Eternal Father, and in his Son, Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are:—First, Faith in the Lord Jesus Christ; Second, Repentance; Third, Baptism by immersion for the remission of sins; Fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority, to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the Primitive Church, viz: apostles, prophets, pastors, teachers, evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this [the American] continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to *all men*; indeed, we may say that we follow the admonition of Paul. We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—**JOSEPH SMITH.**



THE HOUSE OF THE LORD, SALT LAKE CITY
For brief description see p. 708)

IMPROVEMENT ERA

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Whom do the Latter-day Saints Worship?

BY CHARLES W. PENROSE, OF THE FIRST PRESIDENCY OF THE CHURCH

The saying of the Savior concerning the Samaritans of his day: "Ye worship ye know not what" (John 4:22), applies to millions of people of various sects, heathen and Christian, at the present time. The attempts made by modern theologians to describe Deity are echoes of similar efforts by Greek and other philosophers of olden times. To all of them God is an incomprehensible immateriality. The Latter-day Saints may truthfully repeat the associate assertion of Jesus Christ: "We know what we worship." (John 4:22.)

Not that we claim to comprehend God in the fulness and perfection of his being; but that he is measurably understandable now, and when we are made perfect and become like him, we shall "comprehend even God" and see him as he is (I John 3:2; Doc. and Cov. 88:49). The God whom we worship is our heavenly Father; we are in his image and likeness, because we are his sons and daughters, on the eternal principle that every seed brings forth "after its own kind." The spirit of man is a substantial entity, a personal being, the offspring of Deity, the corporeal body conforming to the spirit form. (Doc. and Cov. 77:2 A.) Spirit is tangible to spirit, as grosser element called matter is tangible to matter. There is no such thing as immaterial substance (Doc. and Cov. 131:7). A personal spirit has shape, extension, limits, a distinct individuality, whether in or out of the body, and is in the likeness of his or her heavenly parents, as are the children of men in the image of their earthly progenitors.

God, then, is a personal Being,—a perfect Spirit dwelling in a perfect body of immortal flesh and bones, quickened by spirit (Doc. and Cov. 130:22). Our Father in heaven was revealed and made manifest in the person of His Son Jesus Christ: "For in him dwelleth all the fulness of the Godhead bodily" (Col. 2:9). Thus Christ is God, "being the brightness of His glory and the express

image of His person." He was the "first-begotten" of the Father in the spirit, and the "only begotten" in the flesh. (Heb. 1, 2; Col. 1:15-19; Doc. and Cov. 93:9-14, 21, 23.) He was with the Father "in the beginning," and was the active creator or organizer of "the worlds," under the direction of the Father. He knew what to do and how to do it; for, as he declared when in the flesh: "The Father loveth the Son and sheweth him all things that Himself doeth" (John 5:20). Being the first-born of the many sons he was to bring unto glory, as their Redeemer, by his experience, intelligence, association with the Father in the glorious works of countless ages, he was qualified to represent the Father and to come to earth in the time predestined, to act as "God manifest in the flesh." When he had accomplished his work on earth and "ascended up where he was before," he had "all power in heaven and on earth," and was God in every respect, appearing and acting as "both the Father and the Son."

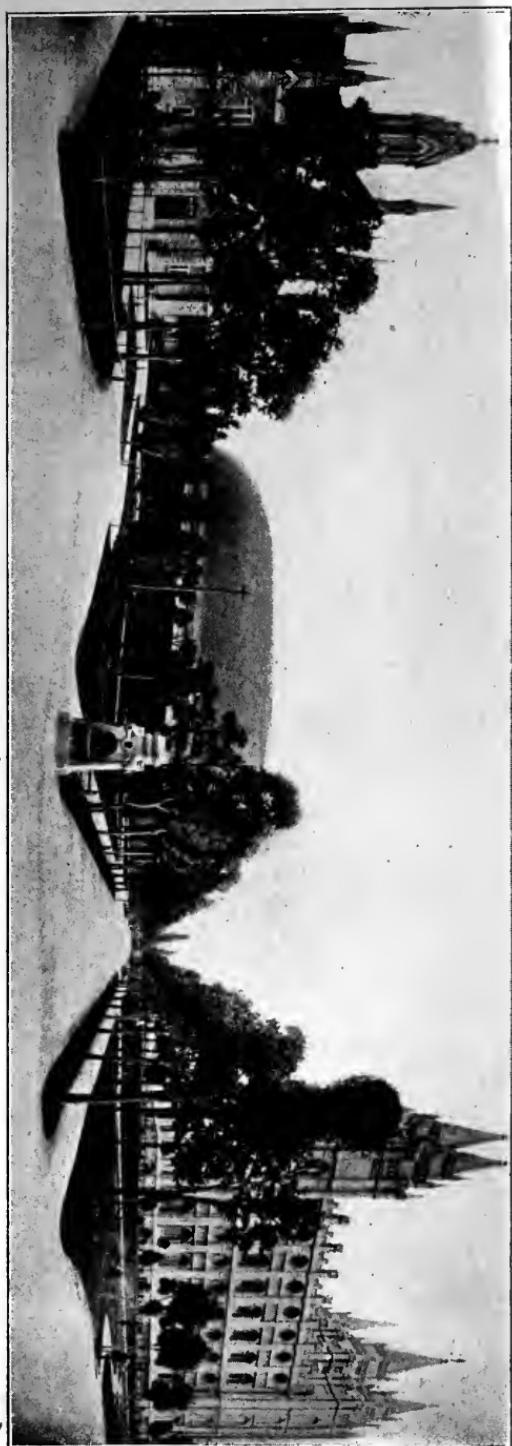
We worship God the Father—first person in the Trinity; in the name of the Son, Jesus Christ—second person in the Trinity; under the inspiration and guidance of the Holy Ghost—third person in the Trinity, bearing witness of the Father and the Son. These constitute the Godhead, and are ONE. Not one person, but one in perfect unison of mind, spirit, purpose and action, as all the sons of God will be when exalted unto the perfection of "the gods." We worship that Divine Being who is "exalted above all that are called gods, either in heaven or on earth." He is the God of the Bible, both of the Old Testament and of the New; the God whom Adam worshiped both before and after the fall; the God of Abraham and of Isaac and of Jacob, of Moses, and of the prophets; of Jesus the Christ, and of his apostles and disciples. He is our Father in heaven whom Jesus has taught us to worship, and whom he worshiped and obeyed. Each of the Divine beings in the Holy Trinity is separate and distinct from the others. The Father has a body of flesh and bones, the Son also, but the Holy Ghost is a "personage of spirit" (Doc. and Cov. 130). In their personality neither of them can be in more than one place at one time, no matter how speedily or by what means he can move through illimitable space. But universally diffused throughout the immensity of space is an everywhere-present holy spirit that is not a personage, and by that essence God can be and is omnipresent and omniscient at will.

That spirit of God is Divine light. It is the spirit of intelligence which "was not created or made, neither indeed can be;" it is the spirit of life and is manifested through organisms of all grades and varieties. By that spirit God created or organized all things, spiritual and temporal. It is the light of Christ and "lighteth every man that cometh into the world." It is "the inspiration of God that giveth men understanding." By its opera-

BUILDINGS ON THE TEMPLE GROUNDS

The building to the left is the Assembly Hall. It is semi-Gothic in structure, of gray granite occupying the southwest corner of the temple grounds. Its dimensions are 68 by 120 feet. It was erected from 1877 to 1882, and has a seating capacity of two thousand. It is used for general services by the Salt Lake, Ensign, Pioneer and Liberty stakes for quarterly conferences and other stake purposes. It is also used for German and Scandinavian meetings, and for lectures and concerts of a public character for which the large tabernacle would be unsuited.

(For brief descriptions of the Tabernacle and the Temple, see the next page).



THE SALT LAKE TABERNACLE

Is a world-famed structure, having an immense auditorium, elliptic in shape, and seating eight thousand. The building is 250 by 150 feet in area and 80 feet in height. The self-supporting wooden roof is a remarkable work of engineering, resting upon buttresses of red sand-stone that stands ten to twelve feet apart in the whole circumference of the building. The pillars support wooden arches ten feet in thickness, and spanning 150 feet. These arches are put together with wooden pins and are of a lattice-truss construction. There were no nails in Utah in the days when this building was erected, neither iron of any kind was used in the framework. The wonderful structure was erected from 1865 to 1867, and all the imported material used in its construction had to be hauled with ox teams from the Missouri river, since the railroad did not reach Utah until May, 1869. The roof now has a metallic covering which some years ago replaced the old wooden shingles. The original cost of this building was about \$300,000, exclusive of the great organ which, until recently, was the largest in the world. The Tabernacle was planned and erected under the direction of Brigham Young who was a glazier and cabinet-maker by trade, schooled chiefly, however, by hardship and experience. The building is used for conferences of the whole Church which are held in April and October of each year, the annual conference being held in April, and the semi-annual conference, in October. It is also used for special Sunday services, for services of the Salt Lake City stake conferences on Sunday afternoons, for concerts by the great world-famed "Mormon" Tabernacle choir, and for concerts and lectures by world-famed artists and lecturers.

THE SALT LAKE TEMPLE *(See frontispiece.)*

The temple is 186 feet long by 99 feet wide. The greatest height of this magnificent structure with its six imposing spires is 222 feet to the top of the figure mounting the eastern central spire. It was begun in 1853, less than six years after the arrival of the pioneers. The foundation walls are 16 feet wide and 18 feet deep, and above the ground the walls vary in thickness from nine to six feet. The great building was completed in 1893 and dedicated April 6, just forty years after it was begun. Its construction cost approximately four million dollars. Up to 1873, when the railroad was completed to the rock quarries the huge granite blocks of which the temple is built were hauled from the Cottonwood granite quarries, some twenty miles to the southeast of the city, by ox teams. It frequently required four days with four yoke of oxen to carry to the temple grounds a single stone. As with all the temples of the Saints, no visitors are admitted to this building. Temples are not designed as places of public assembly, but are devoted to sacred ordinances. Marriages, baptisms, and other sacred rites, including baptism for the dead, are here performed.

The ground upon which the temple stands consists of a ten-acre square, surrounded by a stone and adobe wall 12 feet high and 3 feet thick. The grounds are beautifully parked. Besides the temple there are the Tabernacle, the Assembly Hall and the Bureau of Information. The gull monument, recently erected in front of the Assembly Hall, commemorates a remarkable event in the history of the pioneers; and then there are also monuments of Joseph Smith, the prophet, and Hyrum Smith, his brother, with inscriptions relating to the founding of the Church, and remarkable revelations leading thereto.

At the Bureau of Information approximately 200,000 visitors are entertained each year and much literature is distributed descriptive of Utah and the Latter-day Saints.

tions, of which there is great diversity, spiritual gifts are bestowed, and holy men of old received and spoke and wrote the word of God. It pervades all worlds and "proceedeth from the presence of God throughout the immensity of space," being in all things, giving light to all things, and the law and power of God by which all things are governed, and by which "He comprehendeth all things, and all things are before Him, and all things are round about Him, and He is above all things, and through all things, and in all things, and all things are by Him, and of Him, even God forever and ever." (John 1:1-9; Job 32:8; I Cor. 12:4-11; Doc. and Cov. 88:7-13, 41; and 93:29.) Thus God can receive our prayers, know our thoughts, understand our desires and minister to our necessities. He has also at His command angels, and other divine intelligences, who operate in different spheres and worlds and constellations, who are endowed with power and authority to speak and act for Him in the grand order of His spiritual kingdom, according to eternal principles and the developments and needs of His creatures and creations.

We should worship and adore and render obedience to Him who is the Father of our spirits. (Heb. 12:9.) We are indebted to Him for our organized, conscious, intelligent personalities, who, in our "first estate," gave us the power of agency when He begat us in His own likeness. All elements are eternal, whether spiritual or gross material. But, as our bodies are organized entities begotten by our earthly fathers and composed of earthly yet eternal elements, so our spirits are organized entities begotten by or unto our Eternal Father, and composed of eternal spiritual elements. There was "no beginning" to their numbers or their substance. (See Doc. and Cov. 29:31; 76:24; 93:17; Book of Moses 3:5; 4:3; Book of Abraham 3:13.) Adam stands at the head of the human race on this planet, as the great patriarch of all the earth's families; we should and will honor him as the Ancient of Days (Dan. 7:13), with whom we shall "have to do" in matters pertaining to earth. Adam in his pre-existence was Michael, the archangel, a mighty being in heaven and on earth. But we do not worship him. We worship the great Elohim whom Adam worshiped and will worship (Doc. and Cov. 107:53-56), and whom Jesus the Christ also worships, and to whom he will render up this earth and its inhabitants when redeemed, that the God of gods, the majestic and mighty One, our Eternal Father, who is above all, may indeed be "all in all."

Jesus, the Christ, who was the Jehovah of the ancient Hebrews, and who gave to Moses the law called by his name, is sometimes spoken of as "both the Father and the Son." He is so named in the Book of Mormon. But that is explained in the same book by the declaration that he is "the father of heaven and earth," being its actual creator under and with his Father and our Father,

his God and our God. (Mosiah 3:8; III Nephi 15:5; I Cor. 15:28.) He was "in the beginning with God and was God," for all things were made by him and for him, and the Father gave to him the power to act in and use His holy name. On this earth Christ represents the Father, manifests the Father, speaks as the Father, possesses "the fulness" of the Father, and calls his disciples not his sons but his brethren.

The Holy Ghost, "a personage of spirit," is the being sent by the Savior after his departure from earth, to bear witness of both the Father and the Son, to dispense spiritual gifts, to reveal "the deep things of God," to comfort, enlighten and inspire the baptized believers in Christ, who receive from him "the gift of the Holy Ghost" in their confirmation—that is, the Holy Ghost as a gift: a special endowment and continual guide, an "abiding witness" by "the anointing from above that teacheth all things" through the higher than ordinary operations of that universal holy spirit that pervades all things. He is with the true Church of Christ; was present on that day of Pentecost when the disciples were endowed with power from on high, and on the occasion of similar manifestations in these latter days. By his aid we draw near to Christ the Son, and God the Father, and hold communion with the Highest. He is a separate and distinct individual from the Son, as the Son is from the Father, but the three personalities are One in Deity, and all act in perfect unity, through the agency of the universally-present, eternal spirit of light and truth and power. In the language of Paul: "Though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many), but to us there is but one God, the Father of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him" (I Cor. 8:5, 6). It is God the Father whom we worship and adore in the name of Jesus Christ, His Son, under the influence of the Holy Ghost. Other worship is idolatry.

The Being whom we worship is the embodiment and expression of the eternal verities. He is the complete revelation of light, life, truth, faith, hope, love, law, justice, mercy, virtue, beauty, harmony, power, authority, equity and energy. Eternal principles are perfectly manifested in his personality. He is altogether venerable, lovable and adorable. Therefore, and because he is our Eternal Father, we should worship and implicitly obey him in all things.

In theological discussions among the Latter-day Saints much misunderstanding would be avoided if notions derived from obscure passages of scripture or isolated expressions made by prominent speakers and writers were let alone, and the recognized standards were taken as the proper written guide. Also if subjects upon which there is no definite revelation were not argued or

sprung upon classes or quorums for consideration. All that we know or that can be relied upon concerning our pre-existent state, or the experiences of the Christ, or of Michael, or of Gabriel, or even of the great Elohim himself is to be found in that which God has revealed. Theories advanced beyond Divine communications are speculative and if contrary to revealed doctrine are not to be received as authoritative. Synopses or sermons, scraps of public or private utterances or alleged sayings by gifted men, are often misleading and confusing. There ought to be no chain upon the mind or soul of man, to hinder his endeavors to penetrate the eternal past or the everlasting future. But no one, however gifted by inspiration or otherwise, should strive to impose his views upon others to provoke contention or cast a cloud upon the light of established truth. The doctrine of Deity is clearly set forth in the revelations accepted by the Church. In our public and private devotions let us lift our souls to Him who is the God and Father of the spirits of all men from and including Adam to the last that shall tabernacle in the flesh, and be willingly obedient to His behests as conveyed by Christ His beloved Son, through the light and power of the Holy Ghost and the voice and authority of the constituted authorities of the Church of God. This will be a sufficient guide in this life and will lead us into that fulness of knowledge and might and glory that awaits us in His Divine, immediate presence.

Teach my Soul to Pray

O Lord, my God, teach me to know thy will;
Help me to feel thy presence ever near;
Teach me to see my path through life; and still
Be thou my Guide, my Savior, kind and dear.

And when the storms and shadows crowd my way,
When all seems dark, and life is no more fair,
Be thou my strength, in time of doubt, my stay;
Help me, dear Lord, to seek thy aid in prayer.

O Lord, my King, when joys of life shall call,
May my light heart have strength to seek thee still;
Help me to hear when thy soft whispers fall;
Save me, I pray, from all thou countest ill.

Or, Lord, should all my dearest friends depart,
Should all I love be found but weakest clay,
Should hope within my breast refuse to start,
Let thy pure love still teach my soul to pray!

H. R. MERRILL

Why do the Latter-day Saints Build Temples?

BY JAMES E. TALMAGE, OF THE COUNCIL OF THE TWELVE

[As the author of the following excellent article makes plain, the subject is one of great scope and supreme importance, while the space available for its elucidation is limited. For a comprehensive treatment we refer our readers, with earnest commendation, to the splendid work, "*The House of the Lord*," written by Dr. James E. Talmage, and published by the Church. The book named embraces "A Study of Holy Sanctuaries, Ancient and Modern," and deals specifically with the Provisional Tabernacle, the Tabernacle of the Congregation, and the Third Tabernacle of Israel's early history, together with the succeeding temples,—of Solomon, of Zerubbabel, and of Herod; and more particularly with the temples of the present dispensation, the work therein performed, and the doctrine of temple ministration. Moreover, the book includes numerous half-tone plates, each of full-page size, showing exterior and interior views of modern temples. Excepting offices, storage closets, and other minor apartments, every room in the great Temple at Salt Lake City, is pictured. Latter-day Saints should be informed concerning the purpose and scope of temple service as at present administered.—EDITORS.]

The Latter-day Saints are known and distinguished as a temple-building people. Among the numerous churches, sects, societies and associations professing belief in the principles of Christianity, the Church of Jesus Christ of Latter-day Saints is alone in the acceptance and practise of the doctrine of temple service. Other religious bodies build houses of worship, ranging from humble chapels to great synagogues and stately cathedrals; but for none of these edifices, however great or imposing they may be, is the claim advanced that they are intended for use as temples, in the true and specific sense of the term.

Be it remembered that temples are not designed for purposes of general assembly or congregational worship, as are church buildings in general, but for the administration of ordinances in service regarded as sacred. It is both interesting and instructive to note that this characteristic applies alike to heathen temples and to sanctuaries reared to the name of the true and the living God. The altar of sacrifice in pagan temples of old was erected in front of the entrance to the structure; and though devotees thronged about the altar, none but the priests were admitted to the actual shrine, or inside the temple itself. So also with the Tabernacle of the Congregation, which was a portable sanctuary constructed by the people of Israel in their migration from Egypt; and so with the imposing Temple of Solomon, the Temple of



THE LOGAN TEMPLE

This imposing structure is located upon an elevation above the city of Logan in Cache county, Utah. The corner stone was laid on the 19th of September, 1877. The mason work was completed December 22, 1882, and the building was dedicated on the 17th of May, 1884. The structure is built of dark-colored siliceous stone; the water tables, string courses, and the caps of the battlements and towers, are of a light buff sandstone. The dimensions of the outside of the building are 171 by 95 feet and 85 feet high to the square. The octagon towers on each corner are 100 feet high and the large square towers at each end are respectively, on the west 165 feet high.

and on the east 170 feet to the top of the vane. There are 51 rooms, the large assembly room seating 1500 people, and the cost of the building was approximately \$665,000. Truman O. Angell, Jr., architect. There are eight acres of land connected with the temple. The immediate surroundings of the temple are planted in lawns, ornamental trees, flower beds and shrubs. Other portions of the grounds, on the west and south, are at present undergoing a general improvement with the idea in view of making the temple block one of the most beautiful spots in Cache county. The interior of the building is kept scrupulously clean by the voluntary services of the Cache Stake Relief Societies, and annually a renovation of the whole building is conducted by the Relief Societies of the Logan temple district. The grounds are cared for by an experienced gardener who has kept them neat and attractive.

Zerubbabel, and the greatest of all, the Temple of Herod; in each of these, spacious courts were enclosed by an outer wall, with altars and other equipment, within which courts the people congregated according to prescribed rule and order; but the sanctuary itself was a relatively small structure, reserved for the most holy ordinances and ceremonial ministry.

Profitable as would be a study of the sanctuaries erected by Israel of old, the purpose of the present writing and the space limits imposed forbid the undertaking here, and the reader is referred to special works treating this important and interesting subject.^a

Temples are a necessity in the present dispensation. Without them the revealed purposes of God would fail in fulfilment. In the long ago the Lord said unto Moses:

"Behold, this is my work and my glory—to bring to pass the immortality and eternal life of man."—(Moses 1:39.)

We affirm that temples are indispensable to the accomplishment of this Divine undertaking, and in support of this affirmation present the following facts.

Mortal man is in a fallen state, shut out from Heaven, the abode of God, as surely as were our first parents shut out from Eden after their transgression.

The power of death, which came to human-kind through the Fall, is robbed of its permanency by the atoning sacrifice of Jesus Christ, whereby the resurrection of the dead was inaugurated.

The resurrection of the dead will be universal, the victory of Christ over death thus being extended to all men irrespective of their righteous or sinful state.

The resurrection, however, constitutes the *redemption* of the soul from death, deliverance from the temporary victory of the

^aSee "*The House of the Lord*," particularly Chapter I, for a brief treatment of temples in general, and Chapter II for a more detailed description of holy sanctuaries of earlier dispensations.

grave, and not *salvation* from the effects of individual sin. The resurrected sinner will have to meet the just and inevitable results of his evil career, as surely as will the righteous stand in their resurrected bodies to receive the eternal blessings that constitute the fruitage of their devoted lives.

The atonement wrought by Jesus Christ provides not only for the *redemption* of the soul through the breaking of the thrall of death, but also for the *salvation* of every soul who accepts the conditions prescribed and established, which conditions are summarized in the requirement of "*obedience to the laws and ordinances of the Gospel.*"

Great and glorious as is the boon of *redemption* from the power of the great destroyer manifest in the resurrection of the dead, greater and more glorious as is the provision made for the *salvation* of the soul, the revealed Gospel of Jesus Christ provides yet more transcendent blessings in the plan of *exaltation*, whereby resurrected man may advance from one stage of relative perfection to another, until he attains the rank and title of God-ship with powers of eternal increase and never ending progression.

The laws and ordinances of the Gospel so far as required for salvation,—specifically the individual exercise of saving faith in the Lord Jesus Christ, the manifestation of true repentance involving the actual renunciation of sin, submission to the duly authorized ordinance of water-baptism by immersion for the remission of sins, and to the higher baptism of the Spirit through the authoritative imposition of hands for the bestowal of the Holy Ghost,—these requirements may be met and the saving effects thereof may be secured, without temples. But the endowment incident to the Holy Priesthood with its boundless possibilities of progress, in short, compliance with the laws and ordinances of the Gospel requisite to exaltation in the eternal worlds, are obtainable only in the House of the Lord, for so the Lord hath declared.

Among the ordinances of particular import and solemnity administered exclusively within the temples is that of Celestial Marriage, or Sealing in the marriage covenant. The distinguishing feature of this, the holiest order of matrimony, is that it involves covenants by the parties so sealed, and pronouncement of the validity of the marriage contract by the officiating authority, for *time and for all eternity*, and not merely for the period of mortal life as provided for in ceremonies of marriage under the civil law, or as performed by other churches. The Latter-day Saints recognize as legal and binding all marriages duly solemnized in accordance with the laws of existing government; and furthermore the Church sanctions and performs marriages for time only, among its members who are not eligible to enter the Temple, or who choose the lesser and temporal status in marriage. But, knowing as we know, through specific revelation from Heaven, that the

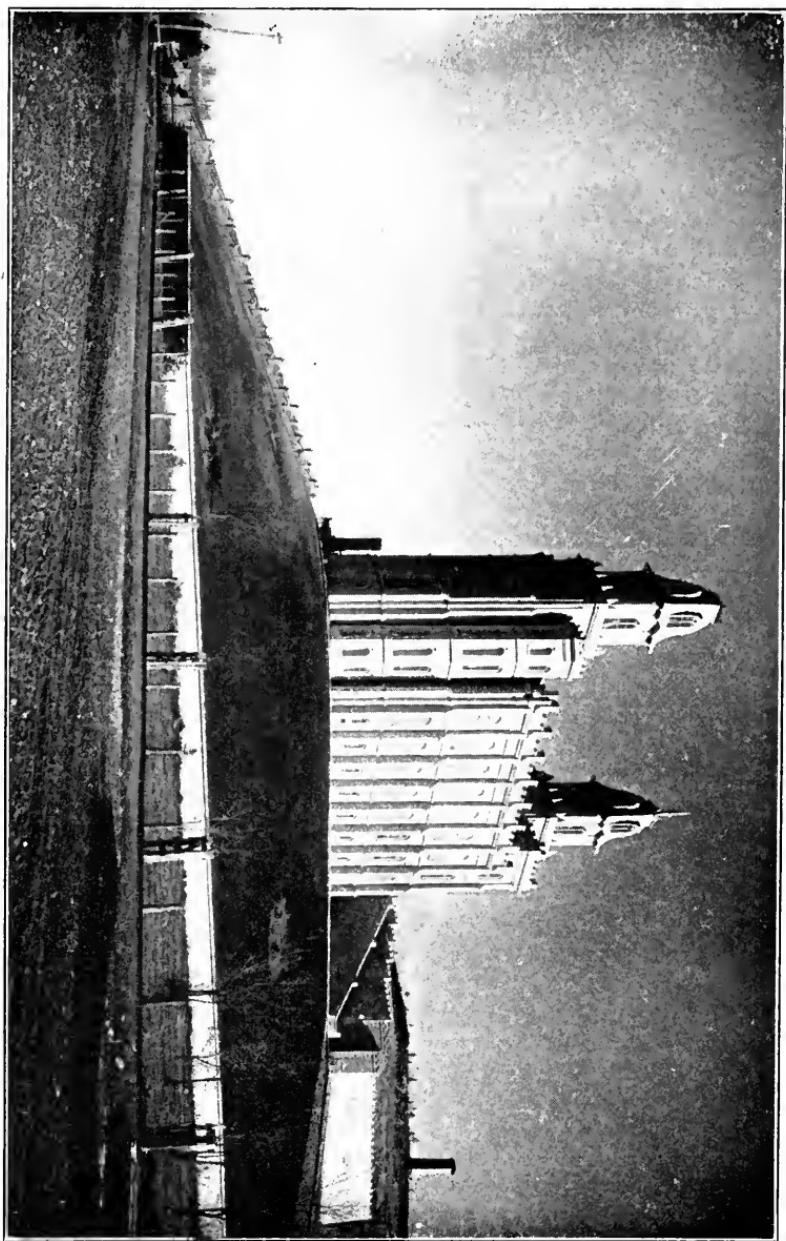
family relationships established on earth under the authority of the Holy Priesthood, shall be lasting and binding beyond the grave, provided, of course, the individuals maintain their worthiness through righteous living, we regard as the full and complete ordinance of marriage only that by which the parties are wedded for eternity as well as for the period of mortal existence. Persons so united by the power and authority of the Holy Priesthood are said to be *sealed*, whereas those who wed for time alone are said to be *married* only. The state of union under the higher order of matrimony is generally known as Celestial Marriage, though the term is not found in any of the revelations comprised within the standard works of the Church. No marriage is solemnized within the temples among the Latter-day Saints which is in any particular at variance with the civil law; as far as the marriage ordinance applies to mortal life, it recognizes and complies with all the requirements of earthly law and legal government.

Sealing ordinances other than those of marriage are administered within the temples. Children born to parents legally married, though at first under secular law only, may be sealed to those parents, provided the parents, subsequent to their civil marriage, have been sealed to each other in the order of Celestial Marriage. No living persons can be sealed for eternity within the temples who are not lawfully married, for the period of mortal life in accordance with existing laws of the land, either by prior ceremony or at the time the sealing ordinance is performed.

This, then, is one answer to the question as to why the Latter-day Saints build temples—that they may therein receive the endowments associated with the Holy Priesthood, and the sealing ordinances through which the perpetuity of family relationship shall be binding even after death, which blessings, if faithfully lived up to throughout life, shall make possible an exaltation in the Kingdom of our Father. The possibility of securing such assurances, which are beyond the power of man to comprehend in their fulness, makes the labor and sacrifice involved in the erection and maintenance of temples today appear incomparably small, and enhances the privilege or opportunity to take part in this divinely-appointed work as beyond any material wealth the world affords or honors that man can bestow.

However, the beneficent purposes of temples are not for the benefit of the living alone. The temples of the present dispensation are maintained for the blessing of both the living and the dead; and the holy ministrations performed within their sacred precincts outnumber for the dead many fold the ordinances therein administered for the living.

Vicarious labor in behalf of the departed, providing means for their salvation and exaltation in the Kingdom of God, is peculiar to the Church of Jesus Christ of Latter-day Saints. While



THE MANTI TEMPLE
(For brief description see next page)

THE MANTI TEMPLE

This beautiful structure is located on a high elevation in Manti City. It was begun in 1872, and dedicated on the 21st day of May, 1888. It is built of oolite stone of a light cream color, and cost approximately \$1,000,000. The outside dimensions of the building are 171 by 95 feet, and 82 feet to the square. There are forty-three rooms. William H. Folsom architect. In connection with the temple there are 26 acres of land which are beautifully laid out in lawns. The whole slope by which the temple is approached is carpeted with an excellent lawn beautified with trees and flowers. Each tree is set in a great artificial flower pot hollowed out for its accommodation in solid rock.

the doctrine of salvation for the dead was understood in earlier dispensations, belief therein is set forth today in the creed of no church aside from the Church that builds temples and provides for the saving ordinances pertaining thereto. Argument to support the doctrine that *obedience to the laws and ordinances of the Gospel* is absolutely essential to individual salvation need not be attempted here.^b

If, however, compliance with these prescribed laws and ordinances be the only way by which man may be saved—and the scriptures both ancient and modern, are explicit in so declaring—is it not equally essential that the same requirements shall be made of those who once lived and now are numbered with the dead? When our Lord declared, "Except a man be born of water and of the Spirit he cannot enter into the Kingdom of God" (John 3:5), He made no distinction between the living and the dead. Furthermore, He declared that God "is not a God of the dead, but of the living: for all live unto Him." (Luke 20:38.)

It would be difficult for the mind of man to conceive of the justice of God in a plan of salvation accessible only to the comparative few who have heard the glad tidings while in the flesh, to the exclusion of the myriads who have died without a knowledge of the Gospel.^c

Peter declared that the Gospel was preached "to them that are dead, that they might be judged according to man in the flesh, but live according to God in the spirit." (I Peter 4:6.) The inauguration of the work of declaring the Gospel to the dead was effected by the crucified Christ between the time of His death on the cross, and that of His triumphal coming-forth from the tomb as the resurrected Lord. The Apostle last cited specifically declares that our Lord "went and preached unto the spirits in prison: which sometime were disobedient, when once the longsuffering of God waited in the days of Noah." (I Peter 3:19, 20; compare 4:6.)

^bSee "*The House of the Lord*," Chapters III and IV.

^cFor a treatment of the duties of the living in respect to their vicarious labor for the dead, see "*The Articles of Faith*," pp. 148-159.

In view of scriptural affirmation that the disembodied Christ did visit and minister among the spirits who had been disobedient, and who, because of unpardonable sin were still held in duress, it is pertinent to inquire as to the scope and object of our Savior's ministry among them. His preaching must have been purposeful and positive; moreover, it is not to be assumed that His message was other than one of relief and mercy. Those to whom He went were already in prison, and had been there long. To them came the Redeemer, to preach, not to further condemn, to open the way that led to light, not to intensify the darkness of despair in which they languished. Had not that visit of deliverance been long predicted? Centuries before that fateful time Isaiah had prophesied of proud and wicked spirits: "And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited." And again, referring to the appointed ministry of the Christ, the same inspired voice of prophecy declared part of that work to be "to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." David, filled with the emotions of contrition and hope, sang in measures of mingled sadness and joy: "Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell."^d

In support of the statement that baptism for the dead was understood and practised in an earlier dispensation, the authority of Paul the Apostle is oftentimes cited. In his letter to the Saints of Corinth he treats in a masterly manner the subject of the resurrection of the dead, and by way of illustration asks, "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why then are they baptized for the dead?"^e (I Cor. 15:29.)

If it be necessary that the ordinance of water-baptism and the authorized laying on of hands for the bestowal of the Holy Ghost

^dSee "*The House of the Lord*," p. 69.

^e"This passage has been the subject of much controversy. Dr. Adam Clarke, in his masterly *Commentary of the Scriptures*, says: 'This is certainly the most difficult verse in the New Testament; for, notwithstanding the greatest and wisest men have labored to explain it, there are to this day nearly as many different interpretations of it as there are interpreters.' Yet, notwithstanding its supposedly enigmatic meaning, this passage of scripture is part of the prescribed burial service in the Episcopal church, and is duly spoken by the priest at every interment. But wherein lies the difficulty of comprehension? The passage is of plain import, and only when we attempt to make it figurative do difficulties arise. It is plain that in Paul's day the ordinance of baptism for the dead was both understood and practised, and the apostle's argument in support of the doctrine of a literal resurrection is sound: If the dead rise not at all, why then were the people of that day baptized for the dead?" See "*The House of the Lord*," p. 92.

be performed vicariously by the living in the interests of the *salvation* of the dead, it is plainly evident that the higher ordinances requisite to the possible *exaltation* of the departed shall be likewise attended to by the living as proxies for the dead.

This, then, is a further answer to the question as to why the Latter-day Saints build temples and minister therein,—that they thus provide the means whereby their departed ancestors who lived and died without a knowledge of the saving Gospel of Christ in its fulness may be saved and exalted, provided they accept the Gospel as it is preached unto them in the spirit world, and thus make it possible for the dead to be “judged according to man in the flesh, but live according to God in the spirit.”

Plainly, the commission to minister in behalf of the dead, if indeed the vicarious labor is to be of any effect beyond the grave, must be given of God; for it is impossible that men could create or assume such authority. It is therefore pertinent to our present subject to inquire as to the source and validity of the authority claimed by the Church of Jesus Christ of Latter-day Saints to so officiate.

In the last chapter of Malachi we find a vivid description of the condition of mankind in the last days, and a prophecy of glad-some promise in which the Lord says: “Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.” (Malachi 4:5, 6.) Consider in connection with this scripture the following: On April 3, 1836, in the first temple erected in modern times, that at Kirtland, Ohio, a glorious manifestation was given to Joseph Smith and Oliver Cowdery, in the course of which Elijah appeared to the two modern prophets and declared unto them:

“Behold, the time has fully come, which was spoken of by the mouth of Malachi, testifying that he (Elijah) should be sent before the great and dreadful day of the Lord come, to turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse. Therefore the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors.” (*Doctrine and Covenants*, Section 110:14, 16.)
in solid rock.

This, then, is the authority under which the Church is operating in its administration of saving ordinances in behalf of the dead. Of old the Lord promised to send Elijah to bestow the requisite power and authority for this particular work; Elijah has come in the discharge of his special function and mission. Is there not apparent a striking order and fitness in the fact that this great work of uniting the interests of the living and the dead was authorized and established through the ministry of Elijah, the



THE ST. GEORGE TEMPLE

This edifice is located in St. George, Washington county, Utah. The first stone was laid on the 10th day of March, 1873, and work was continued until January 1, 1877, when the lower part was dedicated. Ordinance work began January 9, that year, with 223 baptisms for the dead. The final dedication was made April 6, 1877. The basement, or lower story, is of volcanic stone from the "black rock quarry" west of town. The two upper stories are of red sandstone, the whole plastered with lime mortar and whitewash. The cost of the building was about \$500,000. The length is 141 feet 8 inches and the width 93 feet four inches. From the ground to the top of the parapet the height is 84 feet; from the ground to the top of the tower, 175 feet. The two large rooms measure 99 by 78 feet. There are 54 rooms in the building, not including the halls, vestibules, etc. The architect was Truman O. Angell, with Miles Romney in charge of construction. There are twelve and four-fifths acres of land in connection with the building. The block upon which the temple is located is laid off in walks, lawns and flowerbeds, with shrubs, vines, trees, etc., of various kinds in addition. The temple stands in the center of a city block which contains six and two-fifths

acres of land. A city block of land adjoining the temple block on the east also belongs to the temple, but has not been improved or cultivated. An annex 25½ by 86 feet on the north side of the temple contains eight rooms, only three of which are in use. The tower, after the dedication, was remodeled, the present tower being designed by William H. Folsom.

prophet who was taken bodily from earth without undergoing the change of death, and who, therefore, stood in a special and peculiar relationship to both the living inhabitants of earth and the departed?

The scriptures proclaim the mutual dependency of ancestors and posterity in the plan of eternal advancement and exaltation; without the co-operation of both the fathers and the children the plan lacks fulfilment. The great truth revealed and outlined through Malachi has been made clear in its simplicity and fulness in the present age. The Prophet Joseph Smith thus taught:

"The earth will be smitten with a curse, unless there is a welding link of some kind or other, between the fathers and the children, upon some subject or other, and behold what is that subject? It is the baptism for the dead. For we without them cannot be made perfect; neither can they without us be made perfect." (*Doctrine and Covenants*, Section 128:18.)

As already stated in brief, certain ordinances for the living—such as the endowment associated with the Holy Priesthood, and the sealing ceremonies,—together with all the vicarious service for and in behalf of the dead, are administered nowhere outside the sacred precincts of temples duly erected and dedicated, for these purposes, to the Most High. As early as 1841 the Lord made it plain through revelation that a house must be erected to His name, if the people would be partakers in the blessings of eternal riches offered them. In explanation of this necessity, and by way of instruction as to procedure, the Lord said:

"For there is not a place found on earth that he may come and restore again that which was lost unto you, or which he hath taken away, even the fulness of the Priesthood; for a baptismal font there is not upon the earth, that they, my saints, may be baptized for those who are dead; for this ordinance belongeth to my house, and cannot be acceptable to me, only in the days of your poverty, wherein ye are not able to build a house unto me. But I command you, all ye my saints, to build a house unto me; and I grant unto you a sufficient time to build a house unto me, and during this time your baptisms shall be acceptable unto me. But behold, at the end of this appointment, your baptisms for your dead shall not be acceptable unto me; and if you do not these things at the end of the appointment, ye shall be rejected as a church, with your dead, saith the Lord your God. For verily I say unto you, that after you have had sufficient time to build a house to me, wherein the ordinance of baptizing for the dead belongeth, and for which the same was instituted from before the foundation of the world, your baptisms for your dead cannot be acceptable unto me, for therein are the keys of the Holy Priesthood, or-

dained that you may receive honor and glory. And after this time, your baptisms for the dead, by those who are scattered abroad, are not acceptable unto me, saith the Lord; for it is ordained that in Zion, and in her stakes, and in Jerusalem, those places which I have appointed for refuge, shall be the places for your baptisms for your dead. And again, verily I say unto you, How shall your washings be acceptable unto me, except ye perform them in a house which you have built to my name? For, for this cause I commanded Moses that he should build a tabernacle, that they should bear it with them in the wilderness, and to build a house in the land of promise, that those ordinances might be revealed which had been hid from before the world was; therefore, verily I say unto you, that your anointings, and your washings, and your baptisms for the dead, and your solemn assemblies, and your memorials for your sacrifices, by the sons of Levi, and for your oracles in your most holy places, wherein you receive conversations, and your statutes and judgments, for the beginning of the revelations and foundation of Zion, and for the glory, honor, and endowment of all her municipals, are ordained by the ordinance of my holy house which my people are always commanded to build unto my holy name. And verily I say unto you, Let this house be built unto my name, that I may reveal mine ordinances therein, unto my people; for I deign to reveal unto my church, things which have been kept hid from before the foundation of the world, things that pertain to the dispensation of the fulness of times." (*Doctrine and Covenants*, Section 124:28-41.)

On the grounds heretofore specified, the Church of Jesus Christ of Latter-day Saints proclaims to the world the absolute necessity of temples in this the dispensation of the last days; and furthermore affirms that the commission and appointment to erect temples and to minister therein, together with all authority requisite thereto, have been placed upon the Church. As to the devotion and fidelity with which this sacred charge has been met, the history of temple-building and maintenance already made is sufficient answer. Six temples have been reared by the Latter-day Saints, and a seventh has just been begun. These, in the order of their completion are the temples, at (1) Kirtland, Ohio; (2) Nauvoo, Illinois; (3) St. George, Utah; (4) Logan, Utah; (5) Manti, Utah; (6) Salt Lake City; and, (7) the one now in course of construction at Cardston, Canada.

Of the temples already completed, that at Nauvoo was destroyed by incendiaries; the others are standing today, though the Kirtland structure is no longer used as a temple, nor is it in the possession of the Church whose devoted members built it in poverty and suffering. The temples in Utah are in constant service for the administration of holy ordinances. In conclusion let it be here repeated, as elsewhere written in relation to modern temple-work:

"This labor has already attained a magnitude at once impressive and surprising. Ordinances of baptism with accompanying confirmation, ordination in the Priesthood, and sealing both in the relation of husband and wife and in that of parents and children,

as solemnized in the temples of the current dispensation, already number many millions; and the continuation of the work is marked by unabated zeal and devotion.

"The Gospel of Jesus Christ is given for the salvation of human-kind; its requirements apply alike to the living whose blessed privilege it is to hear its glad tidings while in the flesh, and to the dead who may accept the truth in the spirit world. The genius of the Gospel is that of altruism unbounded: its power to save extends beyond the portals of death. As the vicarious work for the dead can be done only in sanctuaries specially devoted thereto, there will be an ever-present need for temples so long as there are souls awaiting this ministry.

"The present is the age of greatest import in all history, embodying as it does the fruition of the past and the living seed of the yet greater future. The present is the dispensation of fulness, for which the dispensations of by-gone centuries have been but preliminary and preparatory. The saving and sanctifying labor incident to modern temples surpasses that of the temples of earlier times as the light of the full day exceeds the twilight of the dawn."^f

I'll Take You by the Hand, Brother

Though oft you've stumbled down, brother,

Though oft been spurned by men,

I'll take you by the hand, brother,

And lift you up again.

The great heart of the Master,

With love so kind and true,

Is ready to forgive, brother,

Is yearning now for you.

I'll take you by the hand, brother,

When ship-wrecked in life's storm;

The haven of the Lord, brother,

Has hearts both true and warm.

Oh, come where friends can greet you,

Let me not plead in vain!

I'll take you by the hand, brother,

And lift you up again.

Come while we wait for you, brother,

Come, gather to the fold;

There's hope and joy for you, brother,

There's love and peace untold.

Think how the Savior loves you,—

His call is to all men,—

I'll take you by the hand, brother,

And lift you up again!

^fSee "The House of the Lord," pp. 233, 234.

Uses and Maintenance of Churches by the Latter-day Saints

BY JOSEPH F. SMITH, JR., OF THE COUNCIL OF THE TWELVE

Previous to the settlement of the Latter-day Saints in the Rocky Mountains, church buildings, aside from the temples at Kirtland and Nauvoo, were almost unknown. In New York, Ohio, Missouri and Illinois, when our people dwelt in these states, from the organization of the Church, in 1830, to the expulsion from Nauvoo, in 1846, there were no meeting houses where they could assemble to worship the Lord. Public meetings in the settlements of the Saints during that period were quite generally held in private dwellings or in the open air. It is true, meetings of various kinds were held in the Kirtland Temple, when the headquarters of the Church were located in Ohio, and a school was taught for the benefit of the elders who assembled in the various upper rooms in that building for instruction.

When the Saints settled Nauvoo, the Lord commanded them to build a temple to his name where ordinance work could be performed for both the living and the dead. This labor so constantly occupied their time that they had no opportunity to build meeting houses in the ten bishops' wards into which the city of Nauvoo had been divided. After the expulsion from Missouri, the people were in poverty, and all their spare means and time were devoted to the building of the temple which was of magnificent proportions. Under these circumstances the Saints were unable to erect other buildings where they could gather to be instructed and in which to worship. Public meetings in Nauvoo were generally held in the open air, in the "grove" near the temple, or in some other convenient place. These meetings were often disturbed, and the people forced to adjourn because of rain, and at times even the general conferences of the Church were adjourned, from day to day, because of the inclement weather. Many times the Prophet Joseph, his brother Hyrum and others, addressed the people in the rain, while all protected themselves the best they could with umbrellas and other temporary devices.

It was not until after the arrival of the Latter-day Saints in Utah that any definite attempt was made to build ward meeting houses. In February, 1849, less than two years after the arrival of the Pioneers, Salt Lake City was divided into nineteen bishops' wards, and by 1851, in most if not all of these, substantial church buildings were erected. The Saints felt that they were permanently located and built accordingly. These structures erected in the first nineteen wards—a custom followed also by the Saints in



SEVENTEENTH WARD CHAPEL, SALT LAKE STAKE OF ZION

The Salt Lake Stake of Zion uses the Assembly Hall for their stake conferences. The Seventeenth ward chapel is located at No. 143 West 1st North St. The corner stone of this building was laid December 5, 1905, and the building was completed March 30, 1907, and was dedicated the day following. The material is of buff brick and grey stone with cement; interior is finished in gold and oak. The architecture is Gothic, Ware & Treganza, being the architects. The cost of the building was \$26,000, not including \$2,750 paid for the grounds. The lower floor is six feet in the ground, and the building is 45 feet high and 84 by 49 feet in size on the outside. It has a seating capacity of five hundred. There are five by ten rods of land connected with it. The main floor consists of an auditorium, 45 feet, bishopric's room, choir room, and has an art-glass window 12 by 22 feet, representing the first vision. The lower floor consists of seven class rooms, two toilets, lavatories, large hall, furnace-room and fire-proof vault.

other settlements—served for all public gatherings: On Sundays, the sacrament and other meetings were held in them. Later, the Sunday schools, auxiliary organizations, and priesthood quorums, met in them. The district schools were held in them on week days, for many years. The people assembled in them for their social entertainments and, from time to time, to discuss various problems affecting the welfare of their communities. They were looked upon as the general gathering places of all the people. As the population increased and these first buildings were outgrown, and as conditions changed, due to the influx of a non—"Mormon"

population, many of these meeting houses passed into the hands of the city and county governments, and the Saints replaced them with other buildings, more commodious and equal to the best of the kind to be found in any land.

Now, instead of making our meeting houses—chapels, as some prefer to call them—answer for all purposes, including social gatherings and entertainments, most of the wards, where modern buildings are erected, are also provided with commodious amusement halls. These amusement halls in some instances are enclosed within the walls of the church building and adjoining it, or in the basement; others are separate and distinct from the regular house of worship. In these amusement halls the people assemble from time to time to engage in the dance, under proper regulation and restrictions. The young people of the wards—principally under the direction of one of the organizations such as the Mutual Im-



TWENTY-THIRD WARD MEETING HOUSE, SALT LAKE STAKE

The Twenty-third ward meeting house is located on Fourteenth North and Dexter Streets, Salt Lake City. This building was erected in 1913, and is built of cement—concrete, cement-brick, stone trimmings, and shingle roof, at a cost of \$10,500. Outside measurement 42 by 60 feet, 23 feet to the square, including a basement; Matthew Noall, architect. There are eleven rooms, and the seating capacity of the main hall is two hundred and fifty. Land connected with it, 100 by 125 feet.

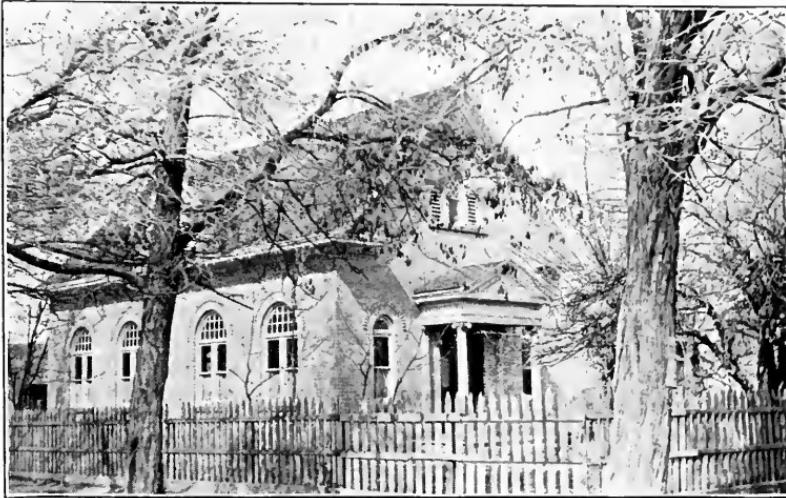


PIONEER STAKE HOUSE

Located in Salt Lake City, on Fifth South between West Temple and First West. It was erected in 1884, and completed in 1885, and was dedicated on the 17th of April, 1910, by President Joseph F. Smith. The original building was purchased from the Board of Education, in 1905, for \$5,500, and was later enlarged by the erection of a brick and adobe building, at a cost of another \$5,000. The main building measures 32 by 80 feet, and the annex 27 by 30 feet. The seating capacity of the main hall is about seven hundred. There are six and a half by ten rods of land, lawns having been planted in front of the building.

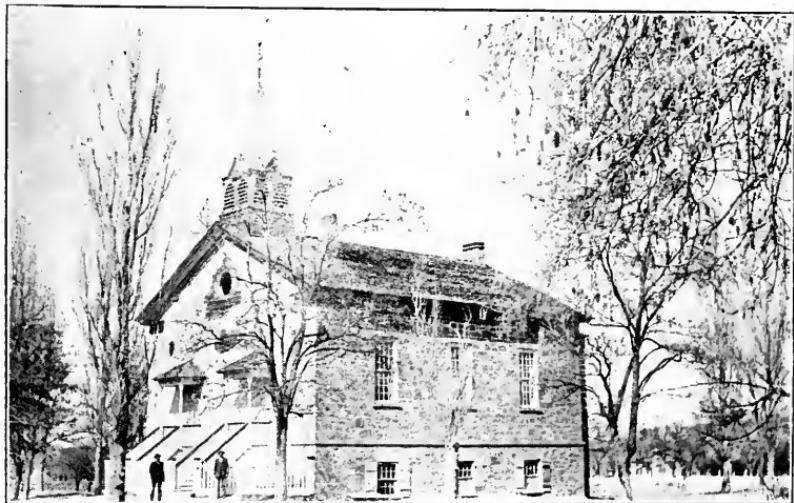
provement Association—present for the entertainment of the public, dramas, operas, engage in friendly debates, declamations, musical, oratorical and other contests, in which they are trained and instructed, and thus a social and neighborly influence is increased.

The churches, or meeting houses, are used now almost exclusively for worship or instruction in matters pertaining to religious or moral education. We do not use them merely on the Sabbath day. They are more than ornamental, and more than places for Sunday, religious worship only. They are in use on all days of the week, by one and then by another of the organizations of the Church. On the Sabbath day, the priesthood quorums occupy them from nine until ten thirty in the morning. The Sunday schools occupy them from ten-thirty until noon. In the afternoon or evening, as local circumstances determine, the regular Sacramental meetings are held. Here the Saints assemble to partake of the emblems of the Lord's supper, and to be instructed



HOME OF THE RELIEF SOCIETY, PAROWAN WARD

This beautiful and commodious building was erected in 1909, by the sisters of the Society.



PAROWAN STAKE HOUSE

Located in Parowan. It is one of the old-time structures erected less than fifteen years after the arrival of the pioneers. It was built in 1862 of stone at a cost of \$10,000, and, strange to say, has never been dedicated. The height of the building is 28 feet with 45 by 50 feet outside measurement. It has a seating capacity of 800, and seven rooms. The architects were Ebenezer Hanks, Edward Dalton, and William A. Warren. The house stands in the center of an eight-acre block. An entrance to the building leads from each side of the block. On either side of the paths leading from the gates, are avenues of trees, some ornamental and some fruit. A man is paid to take care of the grounds and do the janitor work in the building. Part of the

grounds are used for raising crops. The President of the stake, Lucius N. Marsden, in giving a description of the building, says: "If the people would now build a meeting house according to their means, as the people did in 1862, we would have a most magnificent building."

by the elders of the Church. There are no especially appointed speakers at these services. One or more of the elders may be called unexpectedly from the congregation to the pulpit to discourse upon the principles of the gospel. All the members are expected to be prepared to give a reason for the hope within them, and to have a general knowledge of the gospel and a living testimony of the truth.

Once a week, the Primary association occupies the building on a given day. This is an organization of the smaller children of the Church, who are taught the principles of the gospel, and to put into practice in their daily lives the many important things which they are taught.

On other days the Religion classes meet. These classes are composed of the children of the district school age. In this organization the idea is to impart to these young members the religious and ethical knowledge which cannot be supplied to them in the district schools. They also, are instructed in the knowledge of the gospel that there may be a proper balance to their education which, because of the various creeds of men and lack of religious belief of many people, cannot be supplied in our public schools.

The Young Men's and the Young Ladies' Mutual Improvement Associations also occupy these buildings one night each week in their study and in their social and educational programs prepared for them by their respective general boards.

The Relief Society, an organization of the sisters, where they have not a separate building for their own use, are also provided with a home in many of our meeting houses. This organization, the oldest of the auxiliary societies of the Church, was established by Joseph Smith in Nauvoo, March 17, 1842. It is a benevolent society and assists in the care of the poor, the nursing of the sick and the burial of the dead. In this way, our churches are occupied on the several days of the week for religious, social and educational services, and the people are constantly brought in contact with each other, a condition which draws them nearer to and increases their desire to labor and their love for the work of the Lord.

Once each year the people assemble in ward conference, and once each quarter in conference of the stake, (a stake is a division of the Church composed of several wards—some as high as twenty or more), to be instructed, attend to such church business as may come before them, and to vote for all officers appointed to the various positions of responsibility. These stake houses are for the stakes what the ward houses are for the wards—and are fre-



RIVERTON WARD MEETING HOUSE, JORDAN STAKE

Jordan has no stake house, but the Riverton ward house, located at Riverton, Salt Lake County, Utah, is sometimes used for stake purposes. Stake conferences are held in six different wards of the stake alternately, and in each of these wards are beautiful buildings. The Riverton ward house was erected during 1899-1909, and has not yet been dedicated. It is built of brick with a granite foundation, and cost approximately \$22,000. The building is 85 feet high and measures 60 by 80 feet on the outside; Richard Kletting, architect. The seating capacity of the main auditorium is 800. The ground floor is used for Sunday school class rooms, and for amusement hall purposes and will accommodate about 400. There are nine rooms in the building, exclusive of the boiler room, and closets. Two acres of ground belong to the building, one and a half acres of which is plotted in lawn and trees. Adjoining is a five and a half acre public field used for baseball and athletic sports improved with a grandstand and used for field exercises by the auxiliary organizations.

quently used during the week for one organization or another. Some of the stake houses are provided with social halls for recreation and amusement, just as many ward houses are.

Our churches are not built to accommodate the rich in preference to the poor and lowly. They are not provided with pews to be rented according to the price members are able or willing to pay. All seats are free and open to the rich and poor alike without any reservation. The stranger within our gates is made just as welcome as the most favored member, and may choose any seat he desires in the congregation of the Saints. The treatment accorded each other by the members is quite democratic. Their free and neighborly consideration for each other, in all their religious and social gatherings, increased their regard and respect for each other's rights. A person in affluent circumstances is not respected on that account more than the humblest member. Faithfulness to the cause we represent, and not wealth, is the standard by which all church members are judged. There are no castes or class distinctions in the Church. The work of the ministry is not confined

to one or two who are looked upon as the spiritual advisers of the people, but is distributed among all the members, so that all who will may perform a portion of the labor, and each faithful member has some important work to do. All are expected to perform their parts and perform some duty in the interest of their fellows. The whole gospel plan is one of service, in which each member may play an important part.

The presiding officer—the bishop of the ward—may be but a day laborer, or engaged in any one of the humblest of pursuits. Yet he is respected by the people as much as if he were a leading financier. Members who are abundantly blessed with means and influential in the community, pay to him the deference due his calling, and with him work hand-in-hand, and under his direction in the ward, in harmony and brotherly fellowship and love. The matter of wealth, or the lack of it, does not enter into the consideration of choosing and sustaining officers of the Church, but faithfulness and ability to labor in the work of the ministry. Unity and fellowship prevail, as Paul said: "There is neither Greek nor Jew, * * * * Barbarian, Scythian, bond nor free, but Christ is all and in all." (Col. 3:11.)

There are no collections taken in our meetings, nor passing of collection plates. Our churches are maintained by voluntary contributions, made generally on the fast-Sunday, the first Sabbath of the month, and from the tithes of the people. On the first Sunday in the month the Saints assemble in the spirit of fasting and prayer. On this day, and generally at this service, they pay their tithes to the Bishop of the ward and donate of their means free-will offerings for the sustenance of the poor, and to meet the current expenses of the building in which they worship.

Our Church buildings are erected in the same manner, by offerings thus donated tend to develop in the people a spirit of liberality, and increase their love for the work of the Lord. In these houses rooms are provided for the use and benefit of the Priesthood quorums, Sunday school classes, Mutual Improvement and other auxiliary organizations. These several societies take pride in fitting out the rooms which are assigned to them as regular meeting places. The little children of the kindergarten and primary classes, in this matter, are not overlooked, but bring their nickels to their teachers to create a fund to furnish with carpets, chairs and suitable pictures in a home-like manner, the rooms they occupy. This is not requested of the children simply as a means to raise the necessary funds, but to create in their hearts the feeling that they have assisted in the work, and therefore have an interest in the rooms. This custom not only gives to them a pride in keeping neat and clean their own room which they helped to furnish, but a reverential feeling for the entire building and generally for sacred things. They are taught that it is indeed the house of the



BANNOCK STAKE TABERNACLE

Located in Grace, Bannock county, Idaho, was commenced on the 20th day of June, 1910, and the first conference was held in the building, May 21, 22, 1911. It has not yet been dedicated. It is built of cement blocks, with concrete and stone foundation; is steam heated and electric lighted. The height of the building to the top of the tower is 74 feet and 55 feet rear gable. It has eleven rooms. Size of the building, 38 by 80 feet. John Nuffer, Preston, Idaho, architect. The seating capacity is about nine hundred. There were 927 souls at the first conference. The cost was \$18,000, including the grounds. There are two and a half acres with the main building, and seven and a half acres laid out for playgrounds, making a total of ten acres enclosed in a temporary fence. Preparations are being made for planting lawns and trees within the enclosure surrounding the house. The balance of the eight acres will be devoted to park, ball grounds, etc. A paid janitor is employed for the care of the building. The house will be dedicated as soon as paid for.

Lord, and that they have had the honor of assisting in its erection from the little funds they have been able to save or have received for this purpose from their parents. Their hearts swell with thanksgiving within them for this honored privilege. In this they but emulate the feelings and example of their parents who also freely give. And after all, there is no joy like that which comes from heart-felt giving, where the offering is intended for the eternal benefit and blessing of mankind.

The Spirit of Worship

BY B. H. ROBERTS, OF THE FIRST COUNCIL OF SEVENTY

"The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him."—John 4:23.)

Men enter deep-shaded, solemn groves—God's first temples,—and feel a sense of awe and worship. Why?

Men ascend to mountain tops, sometimes finding them wrapt in ice and snow and clouds, and sometimes bathed in sunshine—and feel a sense of awe and worship. Why?

Men stand upon the sea-shore and behold the ocean, sometimes in calm, sometimes in storm; they venture out upon its vast surface and watch its ever-changing light upon what, for the moment, seems its illimitable expanse, and feel a sense of awe and worship. Why?

Men enter a cathedral, or a temple, and under its mighty arches, sustained by majestic pillars, and in the presence of its shrines and altars, feel once more the sense of awe and worship. Why?

Because in solemn grove, on mountain top, beside the ocean, on the bosom of the deep, or in cathedral or temple fane, men find themselves withdrawn from common things and contemplate silence, or greatness, or immensity, or imaged eternity, or holiness—they feel the presence of the Infinite, something larger, and greater, and holier than themselves, and instinctively give to the Infinite, back of all these, their manifestations, reverence—what men call worship.

The felt presence, then, of the Infinite is essential, I hold, to the spirit of worship; and the more deeply the felt presence of the Infinite is, the profounder and truer will be the worship.

But how shall this be conjured up, this felt presence of the Infinite? For access to solemn groves, to mountain tops, to ocean's shores, to the sea's expanse, to cathedral or to temple's fane, as places of worship, is possible only to the comparatively few. Lame and impotent indeed must be the furnishings of that church which fails in its provisions for such accessories of worship—unworthy the name of "church."

But turning now from the general to the specific, from churches in general to the Church of the Latter-day Saints, and yet not their Church alone, but the Church of Jesus Christ as well, as indicated in its official title—the Church of Jesus Christ of



CACHE STAKE TABERNACLE

Located in Logan, Utah. This structure was erected during 1873-77, and is built of stone. The height is about 135 feet to the top of the tower, and the measurements outside are 65 by 150 feet. The upper floor consists of one main room and a vestry; there are eight rooms in the basement. Located upon a full block containing about eight acres of ground practically in the center of Logan city. The east half of the block is planted in grass and trees and is used for playgrounds, etc. The west half contains a well kept lawn with hedge, and the surroundings are dotted with trees and flower beds. One man is constantly employed to take care of the grounds and building, and extra help during the summer is employed. The house was erected by donation, in the style of co-operative work so largely in vogue during the early settlement of Utah. It is therefore difficult to tell what the cost of the building has really been. This way of building houses has now gone out of vogue, largely because it is impossible to obtain certain necessary technical work by union workmen, when non-union workmen do the work that they can do.

Latter-day Saints—what means does this Church supply for making the presence of the Infinite felt, thereby invoking the spirit of worship?

First, music: vocal and instrumental, both separate and in unison, a combination that gives music its highest possibility of expression, sacred words, solemn thoughts, united with divine harmonies, and intervening melodies—making music, indeed, the Divine Art. The song and anthem service is a form of prayer, for is it not written, “The song of the righteous is a prayer unto God, and it shall be answered with a blessing upon their

head"? And again, "The soul of God delights in the songs of the heart"?

Second, in addition to song-prayer, in our prescribed public worship, is verbal-prayer, direct communion with God, by word of mouth; expressions of praise and reverence and gratitude; a making known of needs, of hopes, of the trials of struggling faith, of longings for wider knowledge of truth, the hungering and thirsting after righteousness, the desire to be filled—the heartfelt aspiration for union with God. For what is prayer, the only prayer worth while, but the Infinite in man struggling outward to find God's Infinite, and stand united with that? What is prayer but the truth in man,—man's truth-seeking, absolute truth—God's truth? What is prayer, but the relative and very limited righteousness of man seeking the righteousness of God? What is prayer but the little strength in man seeking to supplement that strength—which but reveals man's weakness,—by union with God's strength, that man may be adequate for his duty? Such is prayer. Its effort and its mission is to invoke the felt need and felt presence of the Infinite, leading to realized acceptance with God—the crowning glory and the end of worship.

Third, our preachments; the discourse, by which the public teacher—mark, not "preacher"—seeks to lead his people, by exposition of truth, by contemplation of God, and man's relationship to him, and man's duty; man's need, and God's love; all this, and much more, is but a means of directing man's thought to the need of the felt presence of the Infinite.

Fourth, and perhaps greatest of all, the use of the symbols of the gospel as a means of making felt the presence of, and man's real union with, the Infinite. To this end is used the holy Sacrament, Eucharist, or Lord's Supper; expressive of fellowship with God, and hence union with the Infinite. That Eucharist is symbol of God's love for man. It is to remind us that God so loved the world that he gave his only begotten Son as a sacrifice, that whosoever believeth on him should not perish, but have everlasting life. Infinite love, compassion, mercy in this. That Eucharist is symbol of an infinite atonement, in that it is complete and perfect under the accepted conditions of its application,—obedience to the gospel. I know of nothing else that so invokes the felt presence of the Infinite; that so acknowledges the need of that presence in man's life and thinking; or that so perfectly witnesses that man seeks and accepts that union with God, which is the completion and perfection of all worship.

Thus are abundant means provided in our public worship, in the Church of Jesus Christ, for invoking the felt presence of God in order that the spirit of worship may find free course and be made available to the masses of the people. While solemn groves, the mountain's grandeur, the ocean's vastness, the cathe-



THE ELEVENTH WARD CHAPEL, ENSIGN STAKE

The Eleventh ward chapel is located at No. 131 10th East St., Salt Lake City, and was completed February 1, 1912, Ashton Brothers, architects. It was dedicated March 18, 1914. It is built of brick and concrete and cost \$38,305. The seating capacity is six hundred. There are fifteen rooms, and three extra rooms for the janitor. An amusement hall is connected and built in the rear of the chapel. The land measures five by ten rods, and the building occupies all the ground, except a front lawn and a driveway round the building. In connection with the amusement hall is a spacious stage, properly equipped with electric lights.

dral and temple fanes and altars, suggest the presence of the Infinite, and awaken the impulse to worship, they do not stand alone in that. God has provided seemingly humbler, but yet more direct, and, may I say it? more powerful means of inspiring consciousness of the same thing, in the prescribed worship of his Church, though conducted in the humblest chapel, than in these seemingly more imposing means that speak to the spirit in man. It is for the worshiper to look beyond the means to the end to be achieved; remembering that in worship, as in all things else, the letter alone killeth, but the spirit, united with the letter, giveth life. "The hour cometh," said Jesus to the woman at the well of Samaria, "when ye shall neither in this mountain nor yet at Jerusalem worship the Father. But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him."

A Typical Ward Service

BY JOSEPH B. KEELER, PRESIDENT OF THE UTAH STAKE OF ZION

What motive prompted you to go to church last Sunday—if you went at all?

Was it to enjoy the invocation by one of the assembly for the many? was it to hear the song of praise and devotion? was it to partake of the Lord's Supper with its deep meaning? was it to listen to the sermon, the exhortation, the testimony? or was it only a social longing to be in company with friends and neighbors? It may have been only one of these purposes or it may have been others of a different character which caused you to go to church. At any rate it is an interesting as well as a valuable exercise to take stock of oneself occasionally and find out what particular inducement leads one to attend church, for thereby the desire "to meet oft" on the Lord's day may be increased. An earnest and intelligent action in this direction on our part may be a help to others. Example is a great lesson-giver.

It is my aim to describe a typical ward service, such as the Latter-day Saints participate in on the Sabbath, known as the sacrament meeting and the monthly fast meeting. These local gatherings throughout Zion exert a most powerful influence on the people—on their individual lives—more than the casual observer might detect. It is therefore worth while to investigate a little to find wherein lie the elements of growth and power, as well as to observe the outward form. It is quite impossible, however, to cite the reader to any particular ward where might be observed all of the outward characteristics of a local Sunday service, because in going from one meeting to another variations are observed, but notwithstanding differences they do conform to a certain type. It will suffice therefore to describe a composite type—a pattern made up from a goodly number of features followed here and there, and thereby get a somewhat clear idea of this local form of worship.

The simplest form of the general ward meeting consists of five parts; namely, (1) two hymns or songs, one at the opening of the service and one following the prayer; (2) the invocational prayer; (3) the administration of the sacrament; (4) speaking by one or more of the elders, or testimony-bearing by members; and (5) the closing hymn and benediction. Each of these features are often varied and sometimes others are added. While custom and precedent have much to do in the present methods, yet, really, the bishop or presiding elder has considerable latitude in the conducting of a meeting.



THE UTAH STAKE TABERNACLE

Located in Provo, and erected between 1883 and 1896. It is built of brick and stone, the super-structure being of brick. The building measures outside 128 by 75 feet and 40 feet to the square, and it has a seating capacity of three thousand. It cost between eighty-five and ninety thousand dollars. There is one auditorium with a gallery and vestry; W. H. Folsom, architect. One city block of land is connected with the building, one acre or more of which is in lawn, ever-green and shade trees. Elder H. H. Cluff was the superintendent of construction at the beginning, up to 1889, when he was called by the First Presidency to colonize the Hawaiian Saints in Skull Valley, and to preside over them. Elder Reed Smoot was then selected to take his place, and superintend the completion of the tabernacle. The mason work was done under contract by Samuel Liddart & company. The building was so far completed that the general conference of the Church of Jesus Christ of Latter-day Saints was held in it in April, 1887.

"SONG OF THE RIGHTEOUS, A PRAYER"

As far back as history gives account of the worship of the true God, song has been an accompaniment of the outward expression of man's devotion to his maker. In our day the Lord has said (Doc. and Cov. 27:12), "My soul delighteth in the song of the heart, yea, the song of the righteous is a prayer unto me." Here a great principle is announced: for what is characteristic of God is fundamental in man, his offspring.

The music, therefore, in the various wards forms a distin-



THE NEBO STAKE TABERNACLE

This building is located in Payson, and was erected in 1906, and dedicated, November 24, 1907. It is built of brick and wood, with a foundation of blue limestone, and cost \$22,000. It has a seating capacity of 1,500 in one large assembly room. The outside size of the building is 135 by 65 feet. Otto Erlandsen, architect. There is one-fourth of an acre of land connected with it, all in lawn. The building was erected during eighteen months from the date the plans were accepted, and was paid for by voluntary donations by members of the stake, and was completely out of debt when dedicated.

guishing feature of the worship of the Latter-day Saints. And it is quite probable that from these local centers a liking for music and song is first engendered in the youth of Zion; and from thence also springs the fame to which our people have attained for their skill and love of the divine art. Most presiding authorities are highly appreciative of the value of music to the members and the wholesome influence it exerts on their lives. Of course, no song or music is rendered or permitted that is not soulful, dignified, and uplifting; any other kind that merely entertains is unquestionably out of place. Splendid results obtain where the bishop and an energetic and resourceful choir leader have co-operated to make the singing and music what it may be made—an exercise to promote a devotional spirit, "a song of the heart," a refining force, a soul-inspirer. And as an element contributing to these ends, preparation is first made by the assembly itself; neither officer nor layman disturbs nor mars the peaceful and delightful quietude by moving about, talking or otherwise attracting attention of the worshipers.

In some communities nearly every young person possessing the least liking for music—though the talent as yet may be undeveloped—is a member of the ward choir. And such sweetness and melody! it causes one to imagine angel voices from Paradise. And



JUAB STAKE TABERNACLE

Located at Nephi and erected in 1860, being built of old blue adobe, at a cost of \$15,000. The original part of the building measures 45 by 55 feet. It has a seating capacity of 800, and there are five rooms including vestry and entrance. Zimri Baxter, architect. A quarter of an acre of ground is connected with the building, which is set out in shade trees with lawn. The vestry in the rear was built later, by Alexander Gardner, size 24 by 24 feet with an upper and a lower room, and cost about \$2,000. The front entrance is constructed of brick, E. Burton, architect, and consists of an entrance and an upstairs, size 45 by 16, by 40 feet high, cost \$3,500.

have you not noticed the joyful radiance on the mother's face, the sparkle in the eye, when, sitting in the congregation, she sees her son or daughter lending service by which the hour of worship becomes a heavenly benediction? Or, have you not seen a father, who like Longfellow's Village Blacksmith—

"He goes on Sunday to the church,
And sits among his boys,
He hears the parson pray and preach,
He hears his daughter's voice
Singing in the village choir,
And it makes his heart rejoice."

Yes, the singing is truly a powerful factor to draw not only the parents and neighbors but the stranger also within our gates.

From the standpoint of interest, the solo, the duet, and the quartette rank highly in the Sunday worship. There is scarcely



ST. GEORGE STAKE TABERNACLE

Located in St. George, Utah, and erected in 1871, dedicated in 1875, and built of cut red sandstone. It is 106 feet long, 56 feet wide, and 40 feet to the square, and the tower 140 feet high. It cost \$100,000, and has a seating capacity of 1,000. There are five rooms. Architect, Truman O. Angell. There are 256 square rods of land surrounded by mulberry and silver maple trees. The house and grounds are cared for by the St. George wards. The basement has a cement floor, with cement walls below the ground. There are toilets and wash basins in the east end of the basement, in separate rooms.



THE ROOSEVELT WARD AMUSEMENT HALL, DUCHESNE STAKE

This building, located in Roosevelt, Utah, is in the former Uintah Indian reservation, and is used both for amusement hall and stake and ward purposes. It was erected in 1910, and is not dedicated. It is built of lumber at a cost of \$4,500. The height of the building is 20 feet, outside measurements 45 by 75 feet, with a seating capacity of 350. It has only one room and is a typical pioneer combination house. The architect was Samuel McFee. The land connected with it is 100 by 150 feet in size. The janitor of the Roosevelt ward has charge of the building.

a ward where there are not a number of talented young men and women who charm and edify the congregation in pleasing and artistic rendition of hymns and other sacred songs; especially is this true where the words of the selections are enunciated with clearness, or else where the hearers are provided with the words of the song. Doubtless you have been greatly assisted to fully appreciate a particular number when the chorister has directed attention in a few brief sentences to salient points of the composition. Sometimes, "when the Spirit of God like a fire is burning," the whole body joins in an appropriate hymn and joyous refrain, thereby receiving physical and spiritual refreshment.

"PRAYER IS THE SOUL'S SINCERE DESIRE"

There may be bodies religious and bodies secular with whom the public prayer is more or less a formal institution, but with the Latter-day Saints prayer is an holy ordinance, as the following shows: "I command thee that thou shalt pray vocally as well as in thy heart; yea, before the world as well as in secret, in public as well as in private." "Pray unto the Lord, call upon his holy

name, make known his wonderful works among the people." (D. and C. 19:28; 65:4.)

The bishop (or counselor) presides over the meeting in the right of his priesthood and presidency, within his jurisdiction, and with this duty and calling comes that transcendent and distinguished gift and quality of presidency, namely, "It always has been given to the elders of my church from the beginning, and ever shall be, to conduct all meetings as they are directed and guided by the Holy Spirit." (D. and C. 46:2.) Being so directed, as in all other things pertaining to the conduct of meetings, he calls or appoints a person to offer to the Father of all, a fitting prayer, supplication, or petition, in behalf of the whole assembly. When thoughtful care is taken—and it usually is—in the selection of an



BURNHAM WARD MEETING HOUSE, YOUNG STAKE

This building is located in Kirtland, New Mexico, and was erected in 1906-7, being dedicated in the same year of its completion. The main hall is 30 by 70 feet, with two rooms, one on each side, size 16 by 20 feet. The height of the building is 16 feet. It is built of brick and has a seating capacity of four hundred, cost \$6,000. D. W. Tice architect. There are three acres of land connected with the building in which there is a playground, with some sixty-five trees surrounding the building. There are no lawns or flowers. The house is cared for by a janitor, assisted by the deacons, while the grounds are cared for by the members of the congregation. This is the best public building in the Kirtland Valley and is well finished being somewhat ahead of the growth of the country.

elder to thus minister for the congregation it gives great satisfaction to the listeners. Under these conditions the prayer is suited to the occasion; and the hearts of the people, as they follow the words, are filled with thanksgiving and praise. By means of prayer laden with the divine Spirit each soul present is made



SNOWFLAKE STAKE HOUSE

Located in Snowflake, Arizona, and was erected and dedicated in 1884. It is built of brick with a stone foundation, and has a shingle roof. The building is 22 feet to the square, and 35 by 65 outside measurement, and cost \$6,000. There are two rooms in the building. Seating capacity 600, including galleries. Two and a half acres of land are connected with the building. Four broad walks lead to the entrance, which are bordered by shade trees. The broad, gravel yard around the building is bordered by ornamental trees and shrubs, the remainder of the grounds being improved with trees and lawns. The house and grounds are cared for by a salaried janitor. Samuel F. Smith, president of the stake, reports: "The first settlement in this valley was made in 1878. Four years later, our stake house was started, which was a tremendous undertaking at that time. Likewise this accounts for the plainness of the building."

receptive for that which is to follow. The gratification felt at the close of an earnest, inspiring prayer is usually evidenced by a most hearty amen!

"EAT, THIS IS MY BODY; DRINK, THIS IS MY BLOOD"

Highly favored of the Almighty are the Saints in possessing the knowledge of the meaning, intent, and the manner of partaking of the sacrament. Owing to the fulness of modern scripture bearing on this holy ordinance, and the ever-present guidance of the Spirit and the living oracles, they have avoided the many errors and superstitions which have befallen Christendom since the ancient apostles till now. Those who go to the house of wor-

ship on the Lord's day and partake of the symbolizing emblems of the body of the risen Redeemer do so with a full realization that they thereby witness unto the Father that they will remember the Lord, Jesus Christ, and do that which he has commanded them, that they may always have his spirit to be with them. (See III Nephi 18).

If there is any one single feature of value above another connected with the holy supper—aside from the blessing of the Spirit and the sanctity of the occasion, it is the importance of



ST. JOHNS ACADEMY BUILDING, ARIZONA

This structure, which is used for both stake and ward purposes in St. Johns, Arizona, is located in about the center of the town, and was erected in 1900, being dedicated in December of that year. It is built of brick with a rock foundation, and cost \$14,000. The seating capacity of the main room is 300, size of the building, 76 by 58 feet, height 31 feet to the square. There are ten rooms. Samuel Doxey, Ogden, Utah, architect. One acre of land is connected with it. One half of the lot is in lawn, enclosed by picket and iron fences. Poplar and locust trees are planted on two sides of the lot. The grounds and the house are cared for by ward and school janitors under the supervision of the bishop and the president of the academy. The people in that neighborhood have felt that they were not able to build houses except for school purposes and these have been used also for Church purposes.

the service rendered by those who officiate. In this Church anyone who holds the priesthood, when appointed, may officiate in some capacity. Elders or priests break the bread and prepare the wine or water, and, kneeling before the Church, pronounce the sacramental prayer. Sometimes the whole service is performed



LEAMINGTON WARD MEETING HOUSE

This house is located at Leamington, Deseret stake, and was erected in 1910 and dedicated in May, 1911. It is built of brick and cost \$6,788. The height of the building is 14 feet to the square, outside measurement 65 by 50 feet. It has four rooms and a seating capacity in the main hall of 400. There are two acres connected with it, and the people have just planted lawns and flower beds, trees and ornamental shrubbery, on the north and east side of the building. The south side is parked, there being at present, one hundred trees of a four-year old growth. This park contains playgrounds, seats, etc. The building is cared for by a janitor, and the grounds are tended and kept in order by the various auxiliary organizations of the Church. The trees were planted by the Primary Association, the flower beds by the Relief Society, and the Young Ladies' Mutual Improvement Association, while the lawns and trees are being cared for by the Young Men's Mutual Improvement Association, the Sunday school and the Priesthood. The building to the left is the new school house.

by priests directed by the bishop; at other times the elders, seventies or high priests, are appointed, and each quorum is often assisted by deacons. Bishops distribute this honor among the various grades of priesthood, thus affording service with its consequent pleasure to many. And since the introduction of the individual drinking cup there is nothing disagreeable to detract from the eating and the drinking, so that all who desire may partake with unalloyed pleasure.

Another item that may be mentioned in this connection is the fact of the intense satisfaction which comes to parents who see their sons—often young deacons—performing such holy service. Emotions that are awakened in the parental breast cannot be described; they must be felt to be appreciated. In fact, everything that connects the words of an ordinance with life and action takes a powerful hold on the human mind.

In some wards particular attention is paid to the sacrament service. For instance, the bread is furnished with great care as to its appearance and wholesomeness, likewise the water; the linen, the utensils and all about them are scrupulously clean and in order; those who pass the emblems remain in the rear of the hall until each has finished his section, then all march in file to the table; several times during the year the bishop appoints a gifted brother to give some enlightening remarks on the sacrament so that the young, who are always needing instruction, may be informed on the meaning and efficacy of this ordinance; during the first half of this service the organist plays a soulful voluntary, or the choir sings a verse or two of a sacramental hymn; during the latter half, a selection is read from the scriptures—and other minor details are occasionally added which lend zest and completeness to this part of the service.

“HOW SHALL THEY HEAR WITHOUT A PREACHER?”

Evidently the object of the speaking in Church is to impart instructions, to shed light on the doctrines and principles of the gospel, to receive the word of the Lord through the channels of authority, to encourage an outpouring of the Spirit, to engender patriotism for the institutions of the Church, to teach the love of God and man—and to discourse on many other things that make for human progress here and hereafter. It is marvelous how much benefit the Saints receive through this medium. There is no small coterie of a specially ordained ministry to do the preaching and thinking. Every man holding the Priesthood is expected to be fully equipped with the word of God and be able and ready on a moment's notice to divide that word to his fellows. Critics outside contend that only mediocre results follow this course. Not so, for where there might appear less of learning, there is more of feeling. After all, it is the heart-pall that counts in religion. In these local communities where everybody is acquainted with his neighbor, it has a remarkably steady effect on a man or woman who admonishes in public or essays to teach his fellowmen. But here again many ward presidents avoid much of what would be spiritless talk or dry discourse by a little forethought and planning. In every ward there are scores of men—and women, too,—who, being given a few days' notice to prepare on selected subjects assigned them or on topics of their own selection, when called on to deliver in their own way and fashion the results of this research do so much to the enlightenment and satisfaction of their hearers. The Lord has pointed the way and given the counsel: “Seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom: seek ye learning even by study, and

also by faith." (D. and C. 88:188). Moreover, in those wards where the presiding authorities are keeping in mind the spiritual needs of their respective congregations, and are exercising intelligent forethought and tact in the light of the Spirit, they are succeeding admirably in balancing varied interests and satisfying all reasonable demands.

"THOU SHALT GO TO THE HOUSE OF PRAYER"

The testimony meeting on fast day service differs in several essentials from other Sabbath meetings. First to be mentioned is the privilege extended to each member, as far as time permits, to bear testimony of the goodness of God and of the verity of his divine work in our day; also to sing, to pray, to exhort, and to exercise within bounds, gifts of the gospel as the Spirit leads. Old and young participate alike in these exercises; and for the most part these are "times of refreshing" from the Lord. There are

RANDOLPH WARD
HOUSE, WOOD-
RUFF STAKE,

Located in Randolph, Rich county, Utah, and used at times for stake purposes. It has not yet been dedicated, but arrangements are being made to have it dedicated in June, 1914. It is constructed of brick, at a cost of \$25,000. The house is twenty-eight feet high, besides having six feet below ground for the basement, and is in size 102 by 50 feet outside measurement. It has five rooms, the assembly room measuring 47 by 34 feet. J. C. Gray, architect. It is expected that the grounds will be improved and beautified before the dedication.



a few things noticeable, however, connected with this service which contributes largely to its success or to its hindrance. It is a singular fact that environment which acts directly on the bodily senses influences materially the spiritual activity. For instance, a chilly atmosphere in the assembly hall benumbs the mind; bad ventilation, or over-heat, causes drowsiness; inattention of officials on the stand, by members of the choir, or by anyone, for that matter, causes a wavering or a breaking of that subtle Essence which otherwise should flow from heart to heart. To say the least, such an unfitness of things is always a cause of depression and is justifiable only under the pressure of necessity. While on the other hand, neatness, cleanliness, and the orderly arrangement of things in the hall which are there for use or adornment, the rapid dispatch of necessary business, a comfortable temperature, fresh air, good light—all these make for successful conditions.

On the fast day, persons recently baptized are confirmed members of the Church, when it was not convenient to confirm them at the water's edge. In some wards the bishop takes advantage of this opportunity and invites young elders to assist in this ordinance, thus adding to the importance of the occasion, besides giving valuable practice to young men.

But not least among the important things belonging to the exercise of the fast meeting is the blessing of children—infants. It would be hard to find a more interesting and touching ceremony than that of the blessing of children by elders of the Church. Here is life, and the beginning of life; and curiously enough nearly every person present is attracted. And where the father of the child, the grandfather, and others, are called upon, as the occasion suggests, to officiate with the bishopric, the circle of interest is enlarged.

"SING WE NOW AT PARTING"

The words and sentiments of the closing hymn, which might be mentioned here, frequently have reference to what has gone before as an expression of appreciation and gratitude for the immediate blessings enjoyed. Sometimes the song is so well known that the whole assembly joins the choir. When the congregation is not already standing, the practice is now becoming general for the congregation to remain seated until after the benediction is pronounced, as anything that creates confusion detracts from the sanctity of the occasion. As a rule a short prayer containing words of gratitude and blessing is the one most effective.

Our Hymns

BY LEVI EDGAR YOUNG, OF THE FIRST COUNCIL OF SEVENTY

The songs of our Church services are message-bearing and sacred to the average Latter-day Saint. We have many hymns that carry with them a gospel sermon and are a source of light and life to those who sing and read. The ordinary hymn is beautiful because it is simple; simple in that it stirs some emotion common to every human being, and appeals to the saint and the



MANTI WARDS' TABERNACLE, SOUTH SANPETE STAKE

This building was erected in 1878, and was dedicated November 22, 1903, by President Joseph F. Smith. It is built of oolite stone, at a cost of \$50,000. The seating capacity is 1,200; there are three rooms in the building. The height of the building is 30 feet to the square, outside measurements 90 by 55 feet; William H. Folsom, architect. Nearly two acres of land are connected with it, and surrounding the grounds are two rows of ash and ever-green trees. A splendid grove of ash trees is located in the center of the lot affording cooling shade. A part of the lot is used as a playground. The grounds and the house are cared for by the people of the Manti North and South wards. The building was erected by the Saints of Manti, so that it is not a stake tabernacle. In 1903 the building was remodeled and made quite modern. It is heated by steam, electric-lighted, and well equipped.

sinner, the high and the low, the rich and the poor. It is the acme of democratic expression; it is the one expression that finds its way to the heart of every human being. How many sorrowful souls has it comforted! How many wondering children has it directed to their God?

The Latter-day Saints have sung many hymns. It is not for me to say which are the best. All are best in the sense that all have won some soul back to God. Standing out with resonant meaning, and a poem in very spirit, is "O My Father." The author was Eliza R. Snow. This hymn is the embodiment of Hebraism, of pure God-like thought. Its glory is its anthropomorphism. Its beauty is in its lesson that all men are divine, and by their will are in tune with their maker. It will live forever as a soul-inspiring song; it will ever be known as a philosophic expression of life's mission. It is a psychological lesson, for it gives something of the meaning of instinct and intuition, the great problems of the modern philosopher:

"O my Father, thou that dwellest,
 In the high and glorious place!
When shall I regain thy presence,
 And again behold thy face?
In thy holy habitation,
 Did my spirit once reside?
In my first primeval childhood,
 Was I nurtured by thy side?"

The one poem that strikes home as the great lesson of self-conquest is "School Thy Feelings," by President Charles W. Penrose. In true Christian life, it stands at the head of all our literature. It calms the shattered feelings; it breathes into one's soul the very essence of love and comfort. The thought of it is the inspiration that is destined to calm the nations and bring them to a knowledge of the Christ. "He who conquers himself is greater than he who conquers a nation." No one ever sings, "School Thy Feelings" but what resolves to conquer. The author of this hymn has written much. In fact his comments on the gospel truths, through newspaper editorials and magazine articles, have been read by more people than have the writings of any other of our authors. He will live forever in his "School Thy Feelings," and "O Ye Mountains High."

"School thy feelings, O my brother,
 Train thy warm impulsive soul;
Do not its emotions smother,
 But let wisdom's voice control.

"School thy feelings; there is power
 In the cool collected mind;
Passion shatters reason's tower,
 Makes the clearest vision blind.

"School thy feelings; condemnation
Never pass on friend or foe,
Though the tide of accusation
Like a flood of truth may flow."

As the colonizers of Utah wended their way over the plains to the far West, in 1847, they were cheered, day after day, by the words of the old camp poet, William Clayton. And poet he was, and as the scribe and journalist of the migration, he showed wonderful ability in writing. His journal reads like a romance, and his "Come, Come, Ye Saints" will be sung when the days are dark, and when the Saints of the Most High are struggling to establish right. It thrills the soul with gladness; it invigorates with new vigor and determination to press on until life's problems are conquered:



UINTAH STAKE TABERNACLE

Located at Vernal, Utah, erected during 1900-07, and dedicated on the 24th of August of the latter year. It has a rock foundation with brick walls, and cost \$37,000. It has a seating capacity of fifteen hundred, and is 70 by 117 feet in size, outside measurements, 35 feet to the square, 55 feet to the top of the roof, 95 feet to the top of the tower, and contains seven rooms. T. T. Davis, Provo, Utah, architect. There are two and a half acres of land, one and a half acres of which are in lawn. The remaining land is owned by the Church and is occupied by the old academy building. A water system has now been installed; and there is also plenty of water for surface irrigation.

"Come, come, ye Saints, no toil nor labor fear,
But with joy wend your way;
Tho' hard to you this journey may appear,
Grace shall be as your day.
'Tis better far for us to strive,
Our useless cares from us to drive;
Do this, and joy your hearts will swell—
All is well! all is well!"

One of our sweetest hymn writers was W. W. Phelps, a pioneer and a member of the first board of regents of the University of Deseret. Brother Phelps took an active part in developing



SPRING CITY WARD CHAPEL, NORTH SANPETE STAKE

Erected in 1910, and dedicated March 15, 1914. It is built of white limestone, the main hall being 80 by 40 feet and the annex 25 by 60 feet in size, height to the top of the tower 75 feet, and to the square 25 feet. There are ten rooms in the building which has a seating capacity of about one thousand. The building cost \$30,000; Watkins architect. There are two acres of land, and new lawns have been planted all around. Hardwood trees are planted on the outer edges of the lawns. This beautiful building faces the east, and consists of an auditorium, with pulpit at the west, and a self-supporting circular gallery, at the east. Back of the pulpit are large sliding doors opening into the annex which contains seven class rooms, cement baptismal font and boiler room. The building is lighted by electricity and heated by steam.



Fremont Stake Tabernacle, Rexburg, Idaho

FREMONT STAKE TABERNACLE

This building is situated at Rexburg, Idaho. It was erected between May 11, 1911, and December 27, 1911, and dedicated on the 6th of January, 1912. It is built of stone at a cost of \$31,065, and has a seating capacity of about 1,450. The outside measurement of the building is 120 by 62 feet, height about 60 feet. There are six rooms. Otto Erlandsen, architect. There are 10 by 20 rods of land connected with it, one row of trees extends along the front of the building and another at the back. A beautiful lawn completely surrounds the house, and there are flower beds in the front. A tract of land five by ten rods at the rear of the building will be planted with trees, this spring. Spacious cement walks connect the sidewalks with each of the entrances.

the schools in early days, and was a lecturer and writer of ability. His poems are full of sentiment, and sound the key notes of the faith and philosophy of the Saints. His "Awake! O Ye People" is an urgent message to the reader; and where in a hymn can we find more gospel truth than in, "If You Could Hie to Kolo'b"? There is a loftiness to his hymns that carries one to splendid heights of thought. In fact we may say he was an idealist who attempted to carry his people with him through the medium of poetry. I hardly know which one of his poems I like best. One thing is certain. If it is the desire to fire the brethren of a priesthood meeting with zeal and determination, have them sing, "Now Let Us Rejoice in the Day of Salvation," "Praise to the Man who Communed with Jehovah," "Glorious Things are Sung of Zion." As a sacrament hymn, his "O God, the Eternal Father" is sung more often than many others, and it touches issues that are vital to the soul.



WAYNE STAKE TABERNACLE

This house is located in Loa, was commenced November 23, 1906; finished October 22, 1909, and dedicated two days thereafter by President Joseph F. Smith. The basement is built of stone, black lava rock. The main walls are grey-colored stone finished with red sandstone corners and trimmings. The outside measurement of the basement is 90 by 50 feet and inside measurement 80 by 40 feet, the building being 80 feet high from the ground floor to the tower, and was erected at a complete cost with the improvements and the grounds to date \$36,637. There are three rooms, the basement amusement hall, the second floor chapel which will seat 1,000 people, and a small room in the tower for a prayer room. The architect was Patriarch Benjamin F. Brown, deceased. The grounds measure one and a fourth acres. Considerable work has been done in grading and leveling the grounds and planting trees, but owing to unfavorable climate nearly all of the trees have died. Recently the town has installed a water system, and it is hoped that lawns may be grown in the near future. Ex-president Gearsen S. Bastian was the promoter of the building, and he was assisted by his counselors, Joseph Eckersley and John R. Stewart with William H. Morrell, Benjamin F. Brown and Jacob S. Bastian, members of the committee. The work was done to a great extent upon the old co-operative plan. On April 9, 1907, led by the stake presidency and bishopric of the Loa ward, rock hauling was commenced, and forty-one loads of foundation rock were hauled in two days. These rocks weighed on an average, 1200 pounds each. They were the black lava rock taken from the surrounding hills. The base walls are five feet thick and taper to the top of the basement or first floor to a thickness of two and a half feet which is maintained throughout. The main floor is equipped with oak pew benches, and choir gallery with opera chairs to accomodate fifty singers. The building is heated from basement to tower with an up-to-date steam system and is well lighted with gasoline lamps.

One of our most popular hymns is "Prayer is the Soul's Sincere Desire." The author of this exquisite melody was James Montgomery, a Scotchman, born in 1771. He became in his

native country an editor of a newspaper, which for over thirty years, was devoted to peace and reform principles. As a poet, he ranked high, and was offered a professorship at Edinburgh. He died in 1854. Mr. Montgomery is best known as a hymn writer and devotional poet. His "Prayer" is sung throughout the British Empire and America. It is an exquisite bit of soul expression, and breathes a spirit of humility quite beautiful:

"Prayer is the soul's sincere desire
 Unuttered or expressed;
The motion of a hidden fire
 That trembles in the breast."

This same author wrote, "A Poor Wayfaring Man of Grief," one of the most touching poems, I think, in our language. It was President Joseph Young's favorite hymn, and he sang it on many occasions. How soul-like it must have sounded as he gave it in his tender, sweet voice! Some one has said that Joseph Young was the most beautiful singer the Church had in early days. I believe it to be true. A few nights before he passed away, he sang it to his children. It was the epitome of his life:

"A poor way-faring man of grief,
 Hath often crossed me on my way;
Who sued so humbly for relief,
 That I could never answer nay.

"I had not power to ask his name,
 Whither he went, nor whence he came;
Yet there was something in his eye
 That won my love, I knew not why."

John Jaques' "O, Say What is Truth," is another geni. It carries a great message with it, and is a lesson in ethics that students in all realms of thought might well sing. In fact, it is the motto of the high-minded man, for it is he who "aims for the brightest prize."

The hymns of Parley P. Pratt alone would make a volume of religious and philosophic thought. He shows rare poetic genius as well. What could be more consoling to the sorrowful than his "Great Redeemer Comes," or his "Night is Wearing Fast Away." There is a sublimity to his writings that is very impressive, and he will live always in the hearts of his people because of this.

There is one hymn so exquisite in its sincerity, so consoling in its humility, so touching in its sentiment, that it will ever reach the hearts of the common people. I refer to Cardinal Newman's "Lead, Kindly Light." Newman was born in 1801, and died in 1890. He grew up in the English church, and was educated at Oriel College and at Oxford. He early manifested a great love for writing, and many looked upon him as the coming thinker in the English church. He gradually drifted away from the Anglican

church, however, and after withdrawing from Oxford, in 1842, he led a life of fasting and prayer and in 1845, was received by Father Dominic into the Catholic church. He was attacked on all sides by prominent Englishmen, among whom was Charles Kingsley. Newman felt that the Anglican church was only further away in conception of the mission of Christ than even the church of Rom. In 1878, Newman was made a Cardinal by Leo XIII. At one time while sailing from Palermo to Marseilles he was becalmed in the straits of Bonifacio, and here he wrote his famous hymn, "Lead, Kindly Light."

"Lead, kindly Light, amid the encircling gloom,
 Lead thou me on!
The night is dark, and I am far from home;
 Lead thou me on!
Keep thou my feet; I do not ask to see
 The distant scene; one step enough for me.

"I was not ever thus, nor prayed that thou
 Shouldst lead me on,
I loved to choose and see my path, but now,
 Lead thou me on!
I loved the garish day, and, spite of fears,
Pride ruled my will. Remember not past years.

"So long thy power hath blest me, sure it still
 Will lead me on;
O'er moor and fen, o'er crag and torrent, till
 The night is gone.
And with the morn, those angel faces smile
 Which I have loved long since, and lost awhile."

"God Moves in a Mysterious Way" was President Wilford Woodruff's favorite hymn. He listened to its rendition with the keenest delight, and time and time again, had it sung in service. It was composed by the English poet William Cowper, who was born in 1781. He was educated for the law, but his sensitive, despondent nature prevented his success in this profession. He began to write verse even when he became insane. It was only at times, however, that he received the poetic inspiration which resulted in some of the daintiest bits of poetry in the English language. His "God Moves in a Mysterious Way" is one of the idols of our hymnal:

"God moves in a mysterious way,
 His wonders to perform;
He plants his footsteps in the sea,
 And rides upon the storm."

A paper on our hymns could be woven into a volume. The few that I have mentioned in this writing are only suggestive of the many. The songs of the Wesleys alone fill many a humnal,

HUNTINGTON WARD
MEETING HOUSE,
EMERY STAKE.

This house was begun in the year 1889, and is not yet dedicated. It is built of brick and stone, and cost approximately \$20,000. In size it is 77 by 47 feet, 30 feet high, with a seating capacity of one thousand. A gallery seats 300, and the rostrum about one hundred. The building is equipped with an organ and a piano, has gas lights, and a water system. There are six rooms. William Hunter, architect. There are one and a fourth acres of land belonging to the building.



and not in English alone are they sung, but in the languages of many peoples. Then there are our own writers, men who received power from God. By their inspiration have they written beautiful poems, poems that will live forever. There were W. W. Phelps, Henry W. Naisbitt who, by the way, wrote some of the most beautiful poems in our history; Emily H. Woodmansee, E. L. Sloan, President John Taylor, John Nicholson, Emmeline B. Wells, and many others. The list would almost extend indefinitely. Utah has produced many writers of a high stamp of poetic genius. There are many such living today. As I have already indicated the hymns mentioned in this paper are only a few of the many exquisite poems we sing in our services and homes. They are the source of light and comfort to many thousands, for where all else may fail, the hymn will bring comfort and trust in life and God. The world at this season of the year seems to look up again to Christ and him crucified. May such a spirit continue throughout the coming months, and may the years bring God's children to the Light of His Law. Then can we sing with Sarah F. Adams:

"Nearer my God to thee
 Nearer to thee,
E'en though it be a cross
 That raiseth me;
Still all my song shall be,
 Nearer my God to thee."

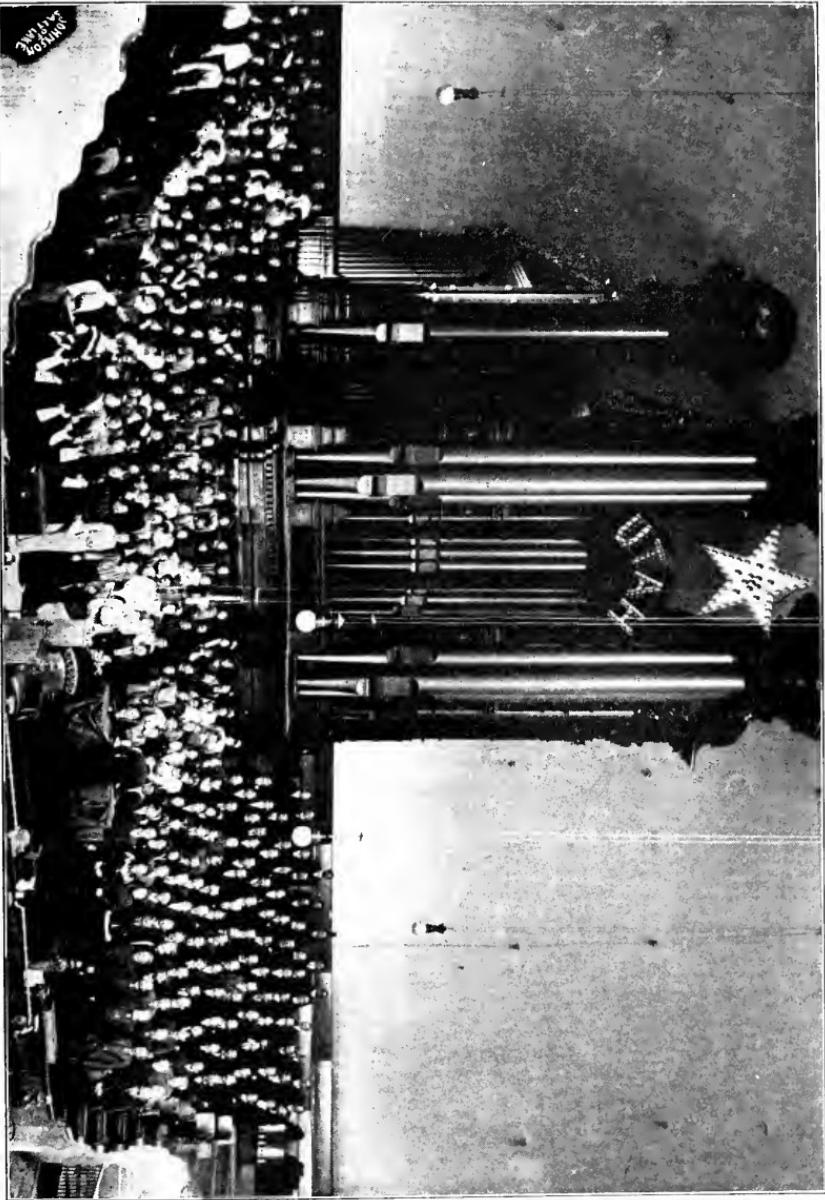
Songs and Music of the Latter-day Saints

BY EVAN STEPHENS, DIRECTOR OF THE SALT LAKE TABERNACLE CHOIR

The songs and music of the Latter-day Saints are in perfect accord with the spirit of the newly revealed gospel of Jesus Christ, as restored in modern times through the medium of the Prophet, Joseph Smith.

In contrast to that generally used by the churches of the day in which this Church was set up anew upon the earth, they are as light to darkness, or brightness to gloom. Expressions of fear and sorrow, the terrible confessions of and lamentations over sin, the constant dwelling upon the sufferings of our crucified Savior, and the eternal tortures in store for sinners, give place in the songs of the Latter-day Saints to expressions of hope, joy and the sense of sins forgiven. More emphasis is placed upon the love and the glorious conquest of our Redeemer than upon his earthly sufferings; more, on the final redemption of all erring humanity than upon a never-ending torment of souls. When the heart-strings and the fount of tears are to be specially touched at all, it is with tenderness, sympathy and joy, rather than with terror and sorrow. This is equally true of the keynote of text and music, when the songs are really characteristic of the prevailing spirit of "Mormonism." That much of the opposite is brought in and used, by some of the leaders of singing in our midst, does not alter this fact; and while too often such songs are in a spirit of charity and deference to the artistic notions of the musicians, allowed and passed by without censure, even the congregations, without fully catching the texts, feel there is a lack of harmony between such music and the prevailing spirit of the meetings at which they are rendered.

A young professor of music recently put to me the question, "What would you term the 'Mormonistic' in music?" I replied, "That which breathes optimism and not pessimism; music in which the sombre must not predominate, but be used only as a means of contrast to heighten the effects of the bright." I would add, in which the minor is used only to make more effective the major, if I adhered to the prevailing idea that the minor is mournful and the major joyful, which I do not, believing that the effect of each or either in the main depends upon how they happen to be used. A musician may express not only merriment in minor modes, but absolute levity, and the reverse to the most solemnly sublime expressions in the major modes.



THE SALT LAKE TABERNACLE CHOIR AND ORGAN
(For brief description, see next page)

THE TABERNACLE CHOIR

This famous body of singers (known generally as the "Mormon" Tabernacle Choir) was organized by President Brigham Young, in the early days of the state. The original conductors of the choir, in order of their service, have been as follows: John Parry, Stephen Goddard, James Smithies, Prof. Charles J. Thomas, William Sands, Prof. George Careless, Prof. E. Beesley, and Prof. Evan Stephens, the present incumbent. The choir was enlarged to about one hundred singers at the time it was transferred to the large Tabernacle under Prof. Careless' direction, and with his wife, Mrs. Lavinia Careless, as leading soprano it achieved almost national reputation.

The present mammoth organization of 500 enrolled singers (the largest regular church choir in the world) dates back to 1890, when the present conductor and manager, Professor Evan Stephens, took charge. The choir was then organized on a broader basis than before and divided into eight vocal parts, viz., first and second soprano, alto, tenor and bass.

Free training classes have been held for the benefit of the members in sight reading, voice culture, harmony and composition. The choir is self-supporting, financially, and the members give their services freely to this phase of church work. A portion of this organization numbering from 150 to 250 members, has visited other States on concert tours, notably Chicago (where it secured a prize of \$1000 in choral singing), and Denver, California, New York and Eastern States.—*From Utah, its People, Resources, Attractions and Institutions. Published by the Bureau of Information, Salt Lake City.*

THE GREAT TABERNACLE ORGAN

In the west end of the Tabernacle is the Great Organ. It has been conceded by visiting musicians that this is the finest instrument in America, if not in the world. It was constructed over forty years ago, entirely by Utah artisans, and mostly from native materials. It was built under the direction of Joseph Ridges, and later re-constructed by Niels Johnson, assisted by Shure Olsen, Henry Taylor, and others. In later years many rapid strides have been made in organ construction and effects. The Church authorities decided to have this instrument at least abreast of the times, and called in the services of the W. W. Kimball Co., of Chicago, who placed entirely new mechanism in the instrument, using such of the old material as was good for years to come, in the way of pipes, and revoiced the instrument according to modern schools. The work was completed some years ago, and since that time the organ has been regarded as the *ne plus ultra* in organ building. Such is the verdict of so eminent a critic as the late Dr. George W. Walter, organist of the Temple, Washington, D. C., who paid a special visit to Salt Lake City in April, 1901, for the purpose of studying the organ. His statements have been echoed by numerous prominent organists who have since visited the Great Organ.

The front towers have an altitude of 48 feet, and the dimensions of the organ are 30 by 33 feet; it has 110 stops and accessories, and contains a total of over 5,000 pipes, ranging in length from one-fourth inch to thirty-two feet. It comprises five complete organs—Solo, Swell, Great, Choir and Pedal; in other words, four keyboards in addition to the pedals. It is capable of thousands upon thousands of tonal varieties. The different varieties of tone embodied in this noble instrument represent the instruments of an orchestra, military band and choir, as well as the deep and sonorous stops for which the organ is famed. There is no color, shade or tint of tone that cannot be produced upon it. The action is the Kimball Duplex Pneumatic.

The organ is blown by a 10-horse power electric motor, and two gangs of feeders furnish 5,000 cubic feet of air a minute when it is being played full. The organist is seated twenty feet from the instrument which places him well among the choir. Undoubtedly the organ owes much to the marvelous acoustics of the tabernacle, but even with this allowance made, it is still the most perfect instrument of its kind in existence. The total cost of the organ to date is about \$125,000. Free public recitals are given under direction of the First Presidency by Professors John J. McClellan, the Tabernacle organist, and Edward P. Kimball and Tracy Y. Cannon, assistant organists. The Bureau of Information will cheerfully give tourists the hours of these functions.—*From Utah, its People, Resources, Attractions and Institutions.*. Published by the Burcau of Information.



THE GREAT TABERNACLE ORGAN

The first hymn in the Latter-day Saints hymn book strikes the key true, and is characteristic of what should be the nature of our songs and music. The apostle Parley P. Pratt was the singer, and in my judgment he had but one peer in the Church as a writer of Latter-day Saints songs or hymns,—the beloved Eliza R. Snow. Note its dignified, exalted brightness, in the first stanza:

“The morning breaks! the shadows flee;
Lo! Zion’s standard is unfurled.
The dawning of a brighter day
Majestic rises on the world.”

Needless to say that any haphazard tune, fitting ever such a good, long-metered hymn, could never express that; every word and sentence needs its own peculiar fitting tone and pulse to tell it in music.

Again, listen to him in a more calm, meditative mood—communing with Nature:

“Hark! listen to the gentle breeze
O’er hill and valley, plain or grove,
It whispers in the ears of man
The voice of freedom, peace and love.”

Then hear the feminine, gentler harp of our Eliza R. Snow, and mark the prevailing note of optimism and joy in it:

“O awake, my slumbering minstrel,
Let my harp forget its spell;
Say, O say, in sweetest accents,
Zion prospers, all is well.

“Strike a chord unknown to sadness,
Strike, and let its numbers tell,
In celestial tones of gladness,
Zion prospers, all is well.”

And again:

“Though deep’ning trials throng your way,
Press on, press on, ye Saints of God!
Ere long the resurrection day
Will spread its life and truth abroad.”

Others have in lesser numbers given us songs of perhaps equal merit. Note the kindly gentleness of that sermon in song written by President Charles W. Penrose:

“School thy feelings, O my brother,
Train thy warm, impulsive soul;
Do not its emotions smother,
But let wisdom’s voice control.”

Or, John Jaques, in his partner-hymn to Parley P. Pratt’s “The Morning Breaks”:

"Softly beams the sacred dawning
Of the great Millennial morn,
And to Saints gives welcome warning
That the day is hastening on."

The music composed for some of these, by Professor George Careless and others, fit so perfectly the character of the texts as to seem inseparable from them, and one cannot but think how much the words must have suffered in expression before this complementary music was used in their singing.

Let it be understood that we lay no claim to exclusive inspiration in the matters of songs or music; we not only believe that to a most eminent degree great poets and composers of all time and place have been inspired, but from their inspirational writings we freely cull the material most suitable and expressive of our religious thoughts and emotions, and use them in their full spirit and meaning. The splendid, devout songs of Watts, Wesley and others, we both use and revere. They were great prophetic heralds of the coming dawn. We hold in similar reverence, love and admiration, the master works of the classic composers, particularly those of Protestant faith, writers of oratorios from Handel to Mendelssohn.

The texts of the Catholic mass, being more ritualistic in character, make this magnificent music, written for this special form of worship, less adaptable and quite generally unsuited for our use, for the very reasons mentioned in the early part of this article. An "Ave Maria," for instance, is doctrinally opposed to our belief, as we do not believe that prayers should be addressed to the Virgin, Mary, and so as to many other points, even the general character of much of the music so expressive to the Catholic form of worship is wholly unsuited to ours because of its gloomy solemnity.

But much of the texts of the great oratorios, especially of Handel and Mendelssohn, fit our modes of thought, expression, and even the experience, trials, and historic incidents of our Church, so generally that one might think they were specially written for our use.

A note of home love, runs through many of our most beloved songs, too, that is very characteristic of our feelings and a real part of our religion. As the ancient singers of Israel sang of their beloved Jerusalem, Judea and Canaan, so the Latter-day Saints love to sing of their mountain home, their Zion and its associations:

"Oh ye mountains high, where the clear blue sky
Arches over the vales of the free,
Where the pure breezes blow, and the clear streamlets flow,
How I've longed to your bosom to flee.
O Zion! dear Zion! land of the free,
Now my own mountain home, unto thee I have come—
All my fond hopes are centered in thee."

And:

"Ye valleys fair, and snow capp'd mountains,
 Ye peaceful hamlets 'neath the trees,
 Ye murm'ring streams and crystal fountains,
 Fanned by the cool, soft, balmy breeze,
 Words cannot tell how well I love you,
 Or speak my longing when I roam;
 My heart alone can cry to heaven,
 God bless our own dear mountain home."

These are expressions inseparable from the religious thoughts and feelings of the Latter-day Saints, just as are such heroic strains as the youth loves to sing:

"True to the faith that our parents have cherished,
 True to the truth for which martyrs have perished,
 To God's command, soul, heart and hand,
 Faithful and true we will ever stand."

It isn't words or music to dream over; it is that pulsating with the life and action of today. If mystery is an element of sublimity, as I believe it is claimed, and rightly in literature, our songs are wanting in that element, but they make up for it in practical clearness, devotion and fervor.

Yesterday was the dreamer's day. Today belongs to the active, wide-awake worker, and our religion is pre-eminently in harmony with today, and its unparalleled activity. Our songs and music, to a degree at least, are here again in harmony with our religion, as they should be; and, true to its active, optimistic character, our young people sing:

"We will work out our salvation,
 We will cleave unto the truth,
 We will watch and pray and labor,
 With the earnest zeal of youth," etc.

While anthems and choruses are considerably selected from the standard works of masters, German, Italian, French, English, Scandinavian, Welsh, Scotch and American, the texts of the same being generally from the Holy Scriptures, we have music of this class by our composers which, during the past twenty-five or thirty years, have come into constant use, and truth it is that it does not suffer in effectiveness by the side of the classics. And the same can be said of concert pieces, though the great operas of every nationality lend their most attractive numbers to make our best concerts musical events which visiting artists of highest rank speak about with enthusiasm. True it is that pretty, "taking" things, by popular writers, appeal to the masses, but it is equally true that in our larger towns, and especially in the great Tabernacle of Salt Lake City, programs of this light type would not be tolerated by either conductor or audience. Of course, we have, in the class of entertainment—houses devoted to

the frivolous, all the trashy music heard elsewhere in such places, and it is enjoyed by the audiences not yet risen above that standard in their taste, but such is in no sense a characteristic of the songs and music of the Latter-day Saints.

The songs of the Sabbath schools, while light, bright, and unpretentious, musically are earnest, clean and natural, in tone and expression, and effective for young voices. Perhaps we have here been a little too much impressed by the rhythmic swing of so-called "gospel hymns," out of which error I trust we will gradually emerge, as we realize more and more that youth, while naturally in harmony with a rhythmic flow that is expressive of the exuberance and life of youth, still can be touched and reached by a more ennobling quality of devotional expression and earnestness, and of deeper things musically.

A beginning has been made through the M. I. A. organizations in the use of choruses written for male voices, and for female voices, separately, and we are aiming at the best styles of writings in this class. While our psalmody is in its present form adapted specially for choirs, as it is by the choir that our music at the services of the Saints is chiefly rendered, our congregational singing has made much progress, and a number of our hymns are now quite generally sung by the congregation led by choir and organ, and especially at our great conferences, this form of worship is soul-inspiring. We should labor to continue the advancement of this living up to the Psalmist's injunction, "Let all the people praise him," until the congregations sing in harmony like a choir. Part singing, practiced by the children, will result in this ability to sing parts in the congregational singing. We are on the right path. All we must do is to forge ahead, and see that the leaders among us shall guard our progress from swerving to the right or left after musical fads that might lead us astray.

Friendship

Ask of me something today, old friend,
School me in ways to do,
Let me be richer for something to send,
Something to sacrifice, something to spend—
Just to be friend of you.

Test of my bounty today, dear one,
Ask of me what you will,
In my coffers the rich gems come,
Only in sharing them, one by one,
Help me their need to fill.

Let me be all that a friend can be,
Ready for every need,
Not only solace of thine to be,
But fuller to live and for strength for me—
Let me be friend indeed!

Organization and Maintenance of Choirs Among the Latter-day Saints

BY PROF. JOSEPH BALLANTYNE, DIRECTOR OF THE OGDEN TABERNACLE CHOIR

ORGANIZATION

No choir leader, no matter what his ability, can reach any degree of efficiency in chorus work, without a properly voiced choir. Whether large or small in number it should be made up from the best voices in the ward or stake.

The selection should be made by invitation, or call, from the bishopric or (if a stake choir) by the presidency of the stake.

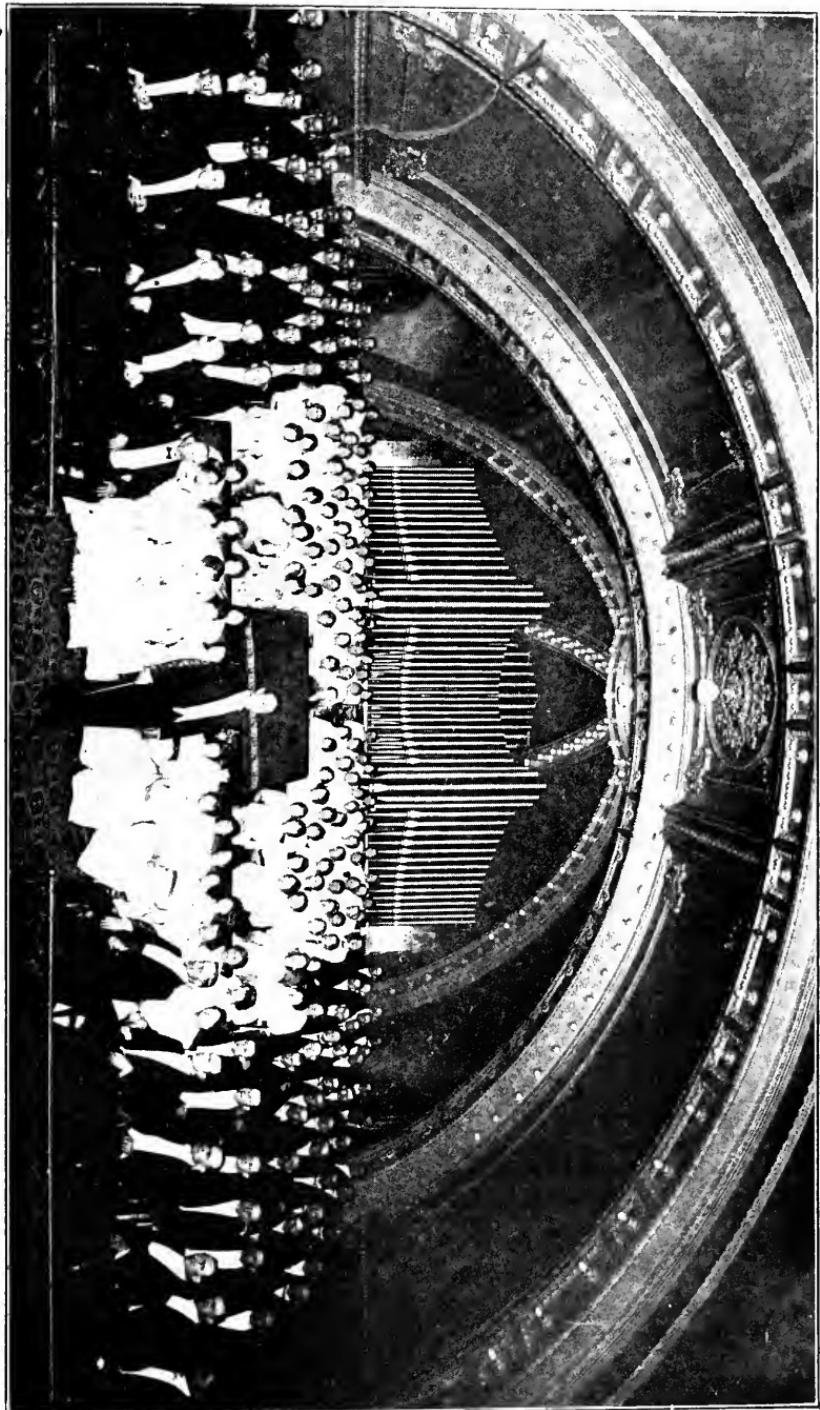
This method gives it the stamp of authority and presupposes the support, moral and financial, of the presiding authorities, which is a most important factor.

The membership of a choir should never be made up from volunteers, as is true of so many organizations. There are many, many persons who love music and would be the very first to proffer their services, as members of a choir, but lack entirely in voice qualifications. No condition is more serious than the one mentioned. First you begin with a membership wholly incapable of carrying out the suggestions of a leader, through lack of voice; and secondly, should you have a number of good voices in the choir, they become disheartened because of failure in results, and through the consciousness of too much individual responsibility. It is most discouraging for a member, with a good voice to sit next person from whom no assistance comes and the discouragement, of course, comes to the persons most valuable, with the good voice.

It is not always possible, especially in wards, to procure the right balance of parts, but the more nearly this important matter is adhered to, the more beautiful will be the chorus work.

For a membership, of say fifty in a choir, the following number on each part would give a good balance. Soprano 15, alto 13, bass 12, tenor 10.

A most important essential in the organization of a choir is the service of a competent organist. It is a serious condition where the leader is burdened with an incapable accompanist. Choir members are so susceptible to the dynamic effects of an organ that it is an impossibility to attain any efficiency in interpretation without the uplift of a good organist, one who supports and not overpowers, and a person who is possessed of enough



OGDEN TABERNACLE CHOIR AND ORGAN
(For history and description see next page)

THE OGDEN TABERNACLE CHOIR

Owing to the fire in the Eccles building, some two years ago, in which the Church records of the Weber stake were destroyed, it has not been possible to obtain for this sketch the early history of the Tabernacle Choir in Ogden. Suffice it to say, that good leaders were installed, and a proficient choir organized for those early times for the greater part of the period from 1856 up to the time, in 1900, when the Ogden Tabernacle Choir, under the present directorship of Joseph Ballantyne, was organized with a membership of 150 voices. In 1904, the choir-loft was enlarged, and the membership increased to 240, the present number. "The choir is a musical medium between the composer and the people. For this reason it has been the constant aim of the Ogden Tabernacle Choir," writes Professor Ballantyne, "to present music of the highest order so that its educational value might be felt among the masses. Since the present choir's organization many standard cantatas and oratorios have been given, among which are the following. 'Elijah,' Mendelssohn; 'Christ the Victor,' Buck; 'Stabat Mater,' Rossini; 'Lazarus,' Edwards; 'The First Christmas,' Coombs; 'The Holy City,' Gaul; '46th Psalm,' Buck; and a number of others. It has been the custom, each year, to give an interpretative afternoon in the Tabernacle when a cantata or oratorio has been sung with the necessary thematic explanations. By invitation of the National Irrigation Congress, and President Goode of the Lewis and Clark Exposition, the Ogden choir made a trip to Portland, in 1905. 'The Irrigation Ode,' by Professor John J. McClellan, was sung and a series of concerts were given in Festival Hall to packed houses and with pronounced success. Miss Emma Lucy Gates, Professor John J. McClellan and Willard Weihe were the soloists. In 1907, another trip was made to Sacramento, California, on the invitation of the National Irrigation Congress, when the Ode was again sung and a concert given in the Agricultural Building to an audience of nearly 11,000 paid admissions, the largest audience, according to the statement of officials, ever assembled in Sacramento. On this trip two concerts were given in the Auditorium in San Francisco. The Presidency of the Church have given their official sanction for the choir to go to the Panama-Pacific Exposition in California, in 1915. The choir contemplates a trip to the San Diego Exposition, with a series of concerts in the larger cities of California, and ending with a number of appearances in Festival Hall, San Francisco. Preparations for this important tour have been going on for some time, and will continue until the departure of the choir July, 1915. The choir has made a number of visits to Salt Lake City, and other Utah cities, and at the invitation of the President of the Church and the Deseret Sunday School Union Board, furnished the music for the afternoon session of the April, 1914, conference, in the Assembly Hall, and the Deseret Sunday School Union session, at the Tabernacle, in the evening." The present officers of the choir are: Director, Joseph Ballantyne; Organist, Samuel F. Whitaker; President, Willard Scowcroft; Manager, Charles J. Ross; Secretary, Annis B. Brown; Librarian, Alonzo West.

THE OGDEN TABERNACLE ORGAN

By information received from organist Samuel F. Whitaker, we learn that through the efforts of President L. W. Shurtliff, Professor Joseph Ballantyne and Charles J. Ross, the organ was purchased and installed January, 1907. It was built and placed by the W. W. Kimball Company, of Chicago. It comprises four complete organs, namely: Choir, Great, Swell and Pedal. It has a total of 25 speaking stops. Each stop runs entirely through both the manuals and pedals, giving a total of 1,401 pipes. It requires 45 couplers and ac-

cessories to manage the stops and manuals. The organ is of the latest Duplex Tubular Pneumatic action throughout. The Rey-desk and Console are detached and extended 45 feet from the organ proper. Stop-action is controlled by a system of adjustable combination pistons, placed between the manuals within the easy reach of the performer. In short, all modern methods known to up-to-date organ builders were employed in its construction. There are no duplications in the stops, which gives a great variety of tone coloring; yet care was taken to preserve the solidity of the organ quality, so necessary to any instrument. The "string," "reed" and "flute" sections are very fine and characteristic. The diapason, or foundation organ tone, has great depth and body; and a possible total of 150 separate and distinct tonal varieties or combinations can be had by the organist. The instrument is blown by a 4 horse-power Kinetic Blower, capable of supplying 1,700 cubic feet of wind at a 5-inch pressure per minute. The width is 40 feet and it has a depth of 14 feet. The total cost in round numbers was \$9,000, though the increase in price in all materials would at present total upwards of \$12,000. The outside case is finished in solid walnut wood, varnished and rubbed in oil. The front decorative pipes are finished in gold leaf. Samuel F. Whitaker has held the position of organist since the organ was installed.

emotional power to feel the content of the music, and has the ability to sympathize with the conductor in his interpretations.

Blessed indeed is the choir leader who is fortunate to be associated with such an organist.

It would seem a wise thing, if such an organist is not available, that—if necessary—a fund be raised to educate the proper person for this position.

The choir should be well officered.

The president, especially, should be a man with qualifications of leadership—not necessarily musical leadership—but a man with heart and head who can command the love and confidence of the entire choir membership, for upon him logically falls the responsibility of looking after the attendance, and many other details in the conduct of a choir.

Of course we all know how important it is to have a qualified leader, not only a director of music; but fortunate indeed is the musical director who possesses also the gift of the leadership of men, for his task is made the easier and his chances of success the greater. The other officers can be easily filled from the ranks of the choir.

MAINTENANCE OF A CHOIR

Once rightly organized, the responsibility for the maintenance of a choir rests largely upon the choir leader.

It is his authority that reigns supreme during rehearsal, and proportionately as he succeeds in maintaining an interest will he be successful.

A conductor should not appeal to choir members to attend

rehearsal through sense of duty alone. A number will do this, but many more will attend, or remain away, according to the interest aroused from the efforts of the leader.

No choir director has a right to invite his members to a rehearsal without giving them value received for coming. His music should be so well selected and his preparation so thorough that an evening of enjoyment, as well as profit, is the result. If a leader is unable to do this his task is a laborious one and cannot be fruitful of results. It is the rehearsal that acts as the barometer. You compel an interest in your rehearsals and the membership will be retained and your success assured. The reaction will occur just as sure as you fail to feed your flock when they come for musical uplift.

The use of hymns, alone, is not sufficient to maintain the interest of your choir members. I heartily approve of their use, but we should also use appropriate choruses and anthems in the larger forms. In this way the musical horizon is extended, and the opportunity given for a higher and more elastic degree of interpretation. Nothing so interests the members of a choir as to delve beneath the surface of the cold, printed page, both in hymn and chorus, and search out the mental and emotional content of the text.

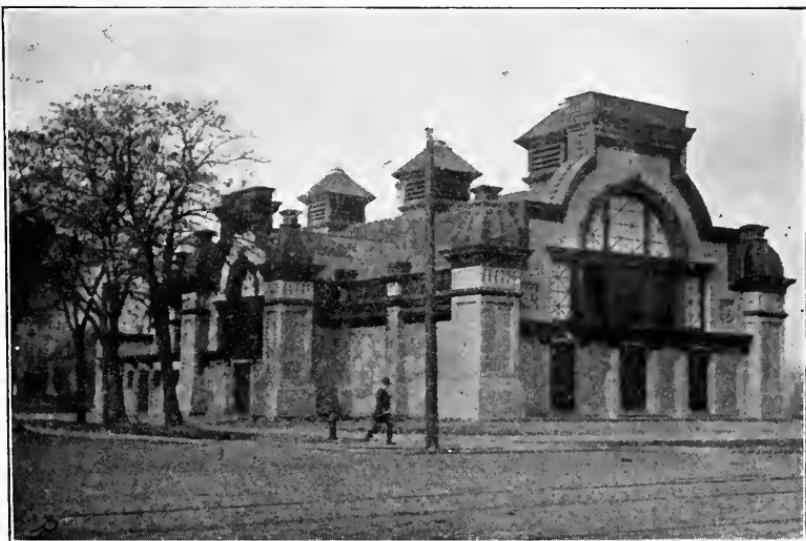
While hymns serve excellently well for this purpose, the musical thought is limited by the shortness of the composition, and prevents an elaboration of the musical idea.

Anthems and choruses go a little farther and consequently give a greater scope for analysis and interpretation.

The music for a choir should be selected with great care if one wishes to maintain interest. There are so many works written of a high order by standard composers, both simple and difficult, that it is wasting both time and energy to prepare music which has no merit. Good music, as in literature, improves with acquaintance.

A choir leader should keep three or four new choruses—in preparation—before his choir at all times. Take up the more difficult in the beginning of a practice and alternate with the more simple to avoid tiring the voices of the choir members, and, which is as important, to give variety of subject and music.

The changing off from one chorus to another after a thorough drill on only a part of the work is a great factor in maintaining choir discipline and interest. One chorus with music learned and ready for refinement of interpretation, should always be used in an evening. It is the spiritualizing of the music and the most enjoyable part of choir work, both for leader and members. If three or four choruses are being studied at the same time this can easily be done. When one is finished for public presentation add a new one to your repertoire.



THE OGDEN STAKE TABERNACLE

This building is used by the Weber, North Weber and Ogden stakes and is located in Ogden, Utah, within the confines of the North Weber stake. It was erected in 1856-7, and remodeled in 1897. It was dedicated in 1859-1860. It has a rock foundation, adobe and brick walls and a shingle roof. The exterior of the walls is painted. The cost cannot be definitely ascertained. The remodeling cost approximately \$20,000, and since then a \$6,500 organ has been installed, and \$5,000 has recently been expended for other improvements. The size of the building is 30 by 54 feet, exclusive of the entrances, and vestry on each side, which are 8 to 10 feet wide each. The building is 40 feet high and has a seating capacity of one thousand; under crowded conditions it has held over 1,300 people. It consists of one main auditorium, and a vestibule entrance, small vestry, furnace, storage and toilet rooms. Walter Thompson, and W. N. Fife were the architects of the old building and Wm. W. Fife for the remodeled structure. There are ten acres of land connected with the building. One acre, however, was deeded to the Ogden Third ward, on which there is now erected the Third ward meeting house, amusement hall and Relief Society stake house. The nine acres of land are at present unimproved but the ground is being graded, leveled and prepared for lawn, walks, trees and shrubbery. Most of the square will be parked during this year. The house is used by the three stakes in Weber county. A janitor cares for the building, and a caretaker of the grounds will be appointed.

The erection of this tabernacle forms an interesting part of the city's history. It was begun in 1856, the year of the building of the city wall, at that time an important undertaking. Considering the financial condition of the people at that time, their suffering from the effects of the hard winter of 1855-6, and the cost of the city wall, erected that year, the energy displayed in building the Tabernacle was nothing short of remarkable. The wood was procured from the canyon, hewed and fitted, the big roof arches being fastened together by wooden pins. The flooring and finishing work was all dressed by hand, there being no machinery. It was so far completed and under cover that it could be used by the Utah militia in preparing to

go out and meet Johnston's army, in the fall of 1857. Meetings were held in it thereafter but it was not dedicated until 1859-60. Practically every member of the First Presidency and of the Quorum of the Twelve Apostles, and other general authorities, from President Brigham Young to this day, has attended conferences and addressed the Saints in this house. John V. Bluth, Secretary Ogden Tabernacle Committee, and first counselor North Weber stake presidency.

As before suggested, the successful maintenance of a choir depends entirely upon the interest of its members, and for this interest the chorister is largely responsible. So the discipline and activities of the choir should be an important consideration.

To assist in maintaining interest at rehearsals, the director should have one section—either men or women—meet for early practice—say a half hour before the regular rehearsal—where new notes should be taught. The sections could alternate so that when the music is taken up with the whole, one would avoid the monotony of keeping all parts waiting while teaching the one part new music. The purpose of every choir leader should be to keep the entire membership at work during the practice. If he cannot, his discipline is gone and with it the interest of his members. I have learned that choir members have come to work, and if the opportunity is not presented for continuous application your evening has passed without serving its purpose. Choir members should leave rehearsal with a spirit of enthusiasm and interest, so that they will welcome the rehearsal evening the next week. This must be the chief concern of every chorister.

The choir should have a periodical stimulus in the giving of song services, concerts and cantatas.

It is a strong incentive to work and is productive of the very best results.

A song service in a stake or ward chapel, with talks on the content of the words, makes a most interesting service. It not only emphasizes the importance of music in our religious services, but is a means of illustrating the many truths contained in the hymns and anthems we sing. In the preparation of a cantata the choir leader is doing a service, not only to his choir but to the general public. Wise selection of a standard work gives the choir music of a high order on which to work, and serves excellently well as an interpretative service which elevates the standard of music in the community and produces a musical atmosphere among choir members which is most important in the maintenance of a choir.

In the selection of a cantata, care should be taken that it is so constructed that the numbers can be used as separate choruses and solos for regular meetings. In this way no time is wasted in the preparation of music for the regular Sunday service, for then the cantata music can be regularly used.

Concerts are often necessary to secure money to purchase music and for other laudable purposes.

Any choir leader of experience knows that interest is better maintained when there is ahead some definite attraction for



SUMMIT STAKE HOUSE

Located in Coalville, Summit county, Utah. It was erected in 1883, and dedicated May 7, 1899, by President Lorenzo Snow. It is built of brick and stone, and cost \$65,000. The size of the building, outside, is 55 by 100 feet, height of the main building 35 feet, tower 117 feet. It has a seating capacity of fifteen hundred people. There are five rooms in the building, T. L. Allen architect. One acre of land is connected with it, and this has been beautified by lawns, flower beds, trees, flowering shrubs and evergreens. The building is steam-heated, electric-lighted, and is furnished with water from the city water works.



THE POCATELLO FIRST WARD MEETING HOUSE

In the Pocatello stake there is no tabernacle, but the First ward building, shown above, is used instead. It is located in Pocatello, Idaho, was erected in 1903, and dedicated in 1909. It is built of brick with a five-foot foundation of grey sandstone, at a cost of \$17,000. The size of the building outside is 40 by 80 feet, height to the square, 25 feet, with a seating capacity of six hundred. There are nine rooms besides coal room, toilets, etc. The architect is William Allen, Kaysville, Utah. Size of land connected with it, 70 by 90 feet. The grounds and house are cared for by volunteer work of members of the congregation, on the outside, and by a regular jaintor, on the inside. The building occupies one of the most prominent corners in the city and is one of the most striking structures in Pocatello.

which to work. It is a perfectly legitimate motive, for then the choir works for higher standards of interpretation.

The choir leader should be firm, courteous and dignified in his work, and should rarely scold.

If you have just reason to reprimand, do it with dignity, and while in possession of all your faculties. In anger we loose our powers of reasoning and often display a childishness which lessens the dignity of leader and results in disaster to our discipline.

We all know how a feeling of irritability, on the part of a choir leader, very soon pervades the whole atmosphere, and results are impossible under such conditions. Wise, indeed, is the director who plans his work, knows just what he desires to accomplish, and with firmness goes at his task in a profitable and certain manner.

If leaders of choirs are largely responsible for their maintenance—which is true—we should sense our great responsibility and seek to make profitable every session of the choir, for in this way alone can we hope for success.

Favorite Hymns

BY ELDER HEBER J. GRANT, OF THE QUORUM OF TWELVE

Replying to the request of the ERA I have pleasure in presenting the following on favorite hymns of our people.

"O My Father," by Eliza R. Snow, was written in the home of Stephen Markham, early in 1843. It was first sung to the tune of "Gentle Annie" to which melody President Young often used to have it rendered. In my childhood days it was always sung to the tune in the American Tune book, entitled "Harwell." In later years it has almost invariably been sung to the Moody and Sankey tune, "My Redeemer." The beautiful voice of Robert C. Easton made the hymn popular to this melody. At my request, at my wife's funeral, it was sung to a tenor solo from "Martha."

"O Ye Mountains High" was composed in the county of Essex, England, in 1853 or '54, by Charles W. Penrose. He informs me that he was walking on the roads, dusty and weary with travel. The picture of Zion's retreat in the tops of the mountains came before his vision, and he longed to be there. The hymn now appears as it came to his mind, excepting the fourth line, which first read, "How I long to your bosom to flee." This was changed to the present version after his arrival in Zion; and the line, "My own mountain home, unto thee I have come," originally stood, "My own mountain home, unto thee would I come." He sang the hymn on the very evening it was composed, at a meeting of Saints in a small country village to the tune of "Lilly Dale," by which melody it is still sung. A stirring incident was the singing of "O Ye Mountains High," by William C. Dunbar, before the peace commissioners in the Old Council House, when word was brought by Porter Rockwell to President Brigham Young, that Johnston's army was moving towards the valley. Brigham Young said: "Stand up and sing 'Zion,' Brother Dunbar."

It was when Johnston's army was coming to Utah that President Penrose composed, "Up, Awake, Ye Defenders of Zion." He sang it at the meetings of the Saints in London and raised a purse of six hundred pounds, (three thousand dollars) to aid the elders then in the mission field to return to the valleys of Utah. They were all called home at that time by President Brigham Young. This stirring hymn was the favorite of the late President John Henry Smith.

"Come, Come, Ye Saints" is more than any other hymn, entitled to be called the great pioneer hymn. It was written at the request of President Young, by William Clayton, who was asked

to write something that would encourage, comfort and inspire the Saints in their migration to the Salt Lake Valley. He wrote this famous hymn within two hours, to the music of an old English tune called, "All is well."



THE HYRUM THIRD WARD MEETING HOUSE, HYRUM STAKE

Located in Hyrum Third ward. Ground was broken for its erection in March, 1903, and it was dedicated on the 21st of April, 1912. The walls are of red brick, and the basement of rock and cement; cost \$24,000; seating capacity about one thousand. It is 65 by 85 feet in size, 100 feet to the top of the tower, and contains nine rooms. Carl Schwab, architect. There are one hundred square rods of land in connection with it. The grounds have recently been fenced and leveled; water has been installed, and lawns, flower beds and trees were planted this spring. The grounds will mostly be cared for by representatives of the Y. M. and Y. L. M. I. A. The house is used for ward and all stake purposes.



CASSIA STAKE TABERNACLE

This building of Gothic architecture, is located in Oakley, Idaho, and was completed in 1902, being dedicated in November of that year by Elder John Henry Smith. It is built of brown and white native lava rock, with a shingle roof, self-supporting girders and metal ceiling. It cost \$12,000, the labor having all been performed by local workmen. It has a full size basement and measures on the outside 107 by 38 feet, 26 feet to the square, exclusive of the basement. There are five rooms, a main hall, vestry, council chamber, and two rooms in the basement. The seating capacity is seven hundred; architect, William Allen, Ogden, Utah. In connection with it there is a ten-acre plot of ground enclosed with a fence. Five acres are parked, being laid out for amusements, with a grove, baseball grounds, swings, etc., with a fine body of water suitable for bathing, and baptismal purposes in season, and boating. Two acres are covered with grass, while various fruit trees mingle with the trees of the grove. A stake janitor has charge of the house and grounds, and he is assisted by donation work. When any special work is required, work days are designated, and the number of men asked for who usually respond giving their work gratis. This building, while attractive in design and durable in construction, is devoid of unnecessary embellishments which usually increase the cost of such an edifice without increasing its usefulness. It is provided with three tiers of pews and choir seats for fifty singers, has a modern pipe organ, hot-air furnace, electric lights, etc.

Seldom are all four verses of this grand old hymn sung. I think this is due to the fact that the musicians, in compiling the Psalmody, used only three verses of each of the hymns. In the 25th Section of the Doctrine and Covenants, it is recorded: "For my soul delighteth in the song of the heart, yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads." I believe there was a great necessity for some uplifting and cheering hymn to be composed for the benefit of the migrating Saints, and that Brigham Young was inspired when he asked William Clayton to write such a hymn. I also believe that the inspiration to President Young which re-

quested the writing of the hymn, attended Brother Clayton in its composition. I never hear this hymn sung that my heart does not go out in deep gratitude and thanksgiving to the Lord for the integrity and devotion of our pioneer mothers and fathers. They had a faith which was sublime.

Mark Twain pays to our pioneers the following tribute: "Neither hunger, thirst, poverty, grief, hatred, contempt nor persecution could drive the 'Mormons' from their faith or their religion, and even the thirst for gold, which gleaned the flower of the youth and strength of many nations, was not able to entice them. That was the final test. An experiment that could survive that, was an experiment with some substance to it somewhere."



THE BEAR LAKE STAKE TABERNACLE

This building is located in Paris, Idaho, and was erected during 1884-88, and dedicated on September 15, 1889, by President George Q. Cannon. It is built of quartzite formation, trimmed with red sandstone, on the corners, sills and steps. The building measures from the ground to the top of the roof 45 feet, is 70 by 126 feet outside measurement, and cost about \$55,000. It has a main hall and a vestry, and seats two thousand people. Oscar Young, architect. There are six acres of land connected with it, most of which is in alfalfa. Joseph R. Shepherd, president of the stake, expresses the determination that more diligent care will be taken of the grounds in the future than has been done in the past. Cement walks in front of the tabernacle are now in course of construction. He adds: "As we now have a water system in our city, within the next two or three years we expect to have some very attractive grounds surrounding our tabernacle. We feel that we have a beautiful building, and that it deserves beautiful surroundings."



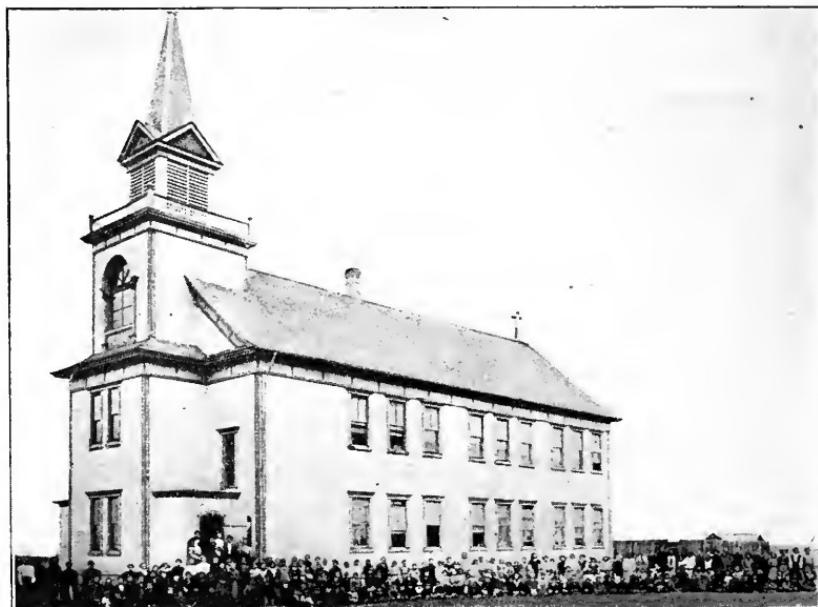
RICHMOND WARD TABERNACLE, BENSON STAKE

This building is located in Richmond, and was erected in 1904. It has not yet been dedicated. It is built of brick and stone and cost \$50,000. There are ten rooms in the building with a main-hall seating capacity of 1,800. Monson and Schwab, of Logan, are the architects. The building has a fifty-foot ceiling, and is 70 by 100 feet in size, outside measurement. Two and a half acres of ground are connected with the building, which has not yet been improved. The Benson stake has no stake Tabernacle, but there are six large, modern ward meeting houses in which stake conferences are alternately held.

Referring to the omission of the fourth verse in singing this hymn, my father-in-law, the late Oscar Winters, said to me one day while visiting at my home: "Brother Grant, I do not believe that the young people today fully appreciate what a marvelous inspiration it was to the Saints in crossing the plains to sing, almost daily, the hymn 'Come, Come, Ye Saints.' If the young people of the Church today understood all that it meant to the early pioneers, while crossing the plains, to sing this hymn nearly every night around the campfires, I do not believe they would be guilty of singing only three verses. I have never yet heard a choir sing more than three verses, and yet to my mind the fourth verse is the climax to its splendid prayer."

He then related the following incident: "One night, as we were making camp, we noticed one of our brethren had not arrived, and a volunteer party was immediately organized to return and see if anything had happened to him. Just as we were about to start, we saw the missing brother coming in the distance. When

he arrived, he said he had been quite sick; so some of us unyoked his oxen and attended to his part of the camp duties. After supper, he sat down before the campfire on a large rock, and sang in a very faint but plaintive and sweet voice, the hymn, 'Come, Come, Ye Saints.' It was a rule of the camp that whenever anybody started this hymn all in the camp should join, but for some reason this evening nobody joined him; he sang the hymn alone. When he had finished, I doubt if there was a single dry eye in the camp. The next morning we noticed that he was not yoking up his cattle. We went to his wagon and found that he had died during the night. We dug a shallow grave, and after we had covered his body with the earth we rolled the large stone to the head of the grave to mark it, the stone on which he had been sitting the night before when he sang:



THE SECOND WARD HOUSE, RAYMOND, TAYLOR STAKE

This is located in Raymond, Alberta, Canada, and was purchased from the school district, in 1914, and has not yet been dedicated. It is a frame building 40 by 100 feet, 20 feet to the square with a seating capacity of six hundred and originally cost \$14,000. There are five rooms. In connection with the building, there are four town lots which have not yet been improved. The school district needed a new building, and the ward purchased this one from the school authorities for \$3,500. It is now used for both stake and ward purposes. It is especially suitable for class rooms for the Priesthood quorums, and auxiliary organizations, as well as for ward services.



THE TOOELE NORTH WARD CHURCH, TOOELE STAKE

There being no stake house in Tooele stake, the North ward Church of Tooele city is now used for stake purposes. This building was completed February, 1914, and has not yet been dedicated. It is built of brick and cement, at a cost of \$19,500. Thomas D. Hormann is the architect. There are eight rooms in the building; main hall has a seating capacity of from 350 to 400. Size of the building 45 by 65 feet, outside measurements; height, 35 feet. Five by twenty rods of land are connected with it. The grounds have not yet been improved, but will be laid out in lawn and flowers this spring. The bishopric of the ward were expecting to dedicate the building in April or the fore part of May, this year.

"And should we die before our journey's through,
Happy day! all is well!
We then are free from toil and sorrow too;
With the just we shall dwell.
But if our lives are spared again
To see the Saints their rest obtain,
O how we'll make this chorus swell—
All is well! All is well!"

I noticed tears in my father-in-law's eyes when he finished relating this incident; and I imagined the reason he did not relate to me another far more touching incident to him was the fear that he might break down. I subsequently learned that after he had been located, for some time in Pleasant Grove, he came to Salt Lake with his team and with a cheerful heart to meet his mother. When the company arrived, he learned that she, too, had died before her journey's end, and was sleeping in an unknown grave on the vast plains between here and the Missouri river. Some years later when engineers of the Burling-

ton railroad were surveying the route in Nebraska, they ran across a piece of wagon tire sticking in the ground with the word "Winters" chiselled upon it. They immediately surmised, knowing that they were on the old "Mormon" pioneer trail, that this piece of wagon tire must mark the grave of one of the pioneers, so they very considerably went back several miles and changed the line of the road so as to miss the grave, and sent an account of what they had discovered to the *Deseret News*, asking if anyone knew about the grave. The railroad company have since built a neat little fence round the grave, and the Winters' family have erected a little monument of temple granite on which is chiselled the fourth verse of 'Come, Come, Ye Saints.'

Speaking of "Come, Come, Ye Saints" reminds me of my arrival in England. The first night we sang several hymns. President Lyman was having the elders sing from one to six hymns every night, and one in the morning, intending to have all the hymns in the book sung before he should leave for home. After the singing, he said: "Brother Grant, which is your favorite hymn?"

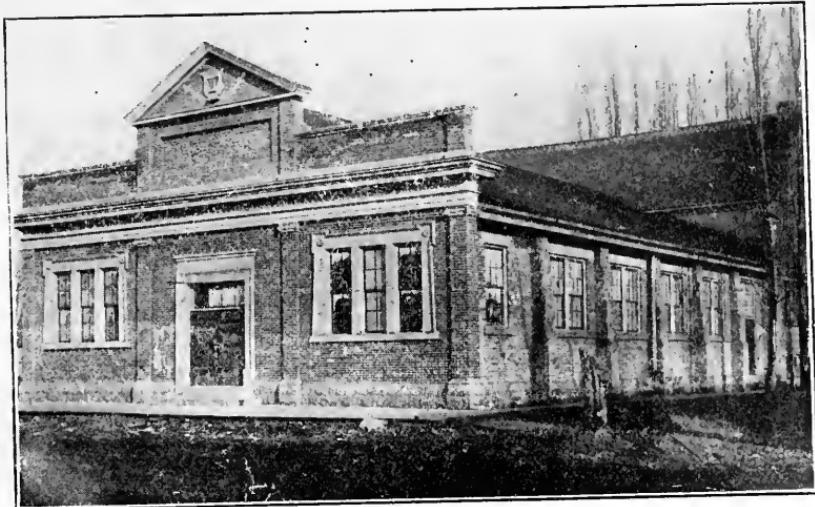
I answered "I haven't any."

He said: "All the brethren ought to have a favorite hymn."

President Taylor's favorite was, "A Poor Wayfaring Man of Grief;" President Young's, I understood, was, "O Ye Mountains High;" but Sister Dougall, his daughter, informs me that her father's favorite hymn was, "When First the Glorious Light of Truth, Burst Forth in this Last Age." My favorite hymn is, "Come, Come, Ye Saints," and I feel highly honored to know that President Young should have chosen the only other hymn in the hymn book written by Brother Clayton. "Oh Ye Mountains High," was President Daniel H. Wells' favorite; President Lorenzo Snow's, "Zion Stands with Hills Surrounded;" President Woodruff's, "God Moves in a Mysterious Way His Wonders to Perform;" President Lyman's is, "School Thy Feelings, O My Brother." While President Lyman was still talking I chose my hymn, by saying: "Well, it won't take me a minute to decide on mine.—I'll take, 'Come, Come, Ye Saints.'"

The hardships and trials of the pioneers in crossing the plains, and their integrity and devotion, have always been an inspiration to me. My own father buried one of his two children on the plains, a little girl, and her body was later dug up and devoured by the wolves. His wife died in Echo Canyon, and her body was brought to Salt Lake Valley for burial. No tongue can tell, nor pen can paint, the hardships endured by the early pioneers; neither can we find language to do justice in paying our tribute of love and respect to them, for their unswerving integrity, devotion and cheerfulness.

"When First the Glorious Light of Truth, Burst Forth in



THE ONEIDA STAKE TABERNACLE

The Oneida Stake Tabernacle, located in Preston, Idaho, was erected in 1904. It is built of pressed brick and cost \$21,000; height 40 feet; outside measurements, 60 by 120 feet, with a seating capacity of 1,400. There are nine rooms in the building and John Nuffer is the architect. One and a half acres of land are connected with the building which latter is taken care of by a janitor.

this Last Age" was written by Brother Clayton. As long as I live, I shall never forget the wonderful impression and the spirit that accompanied the singing of this hymn, at the funeral of Brother Clayton, in the 17th ward, when Brother John Lewis, a writer of the music of some of our hymns, led the choir and the Saints. The congregation arose and sang this hymn, and I felt that the inspiration of the Lord and of the man who wrote it (whose remains were lying before us) was there with us. I had never before, nor have I since, been so impressed with any other congregational hymn as with this one at Brother Clayton's funeral.

"Praise to the Man Who Communed with Jehovah," written by William W. Phelps, is one of the best known of all his compositions, unless we except, "The Spirit of God Like a Fire is Burning." The former hymn was written soon after the Prophet's martyrdom. It is a wonderful hymn, and the favorite of Elder Orson F. Whitney, of the Council of the Twelve.

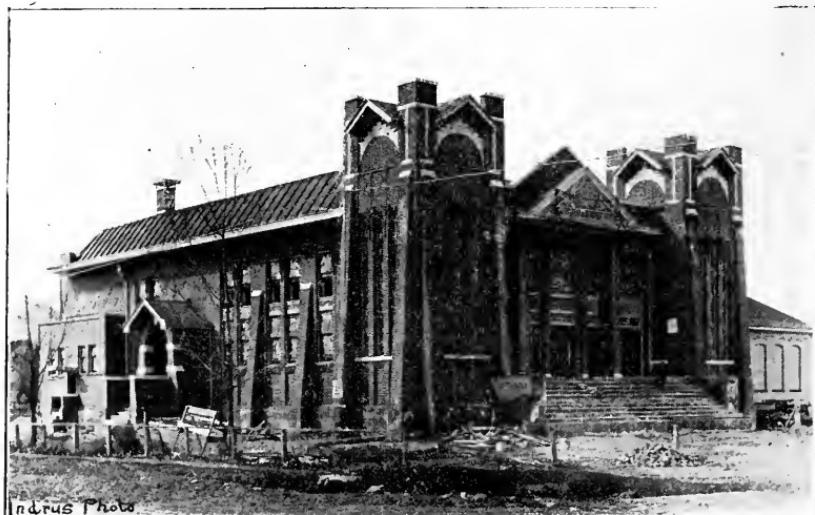
The hymn "Parting," was written by President Charles W. Penrose and the music composed by George Careless. It was composed for the funeral of President Brigham Young, our foremost and greatest pioneer, and was sung by the Tabernacle Choir, on that occasion, Sunday, September 2, 1877.

"When Dark and Drear the Skies Appear," written by Emily Hill Woodmansee, while not a pioneer hymn, is yet fully forty

years of age, for I can remember it was sung when I was a child. It is entitled to be called a pioneer hymn, because Sister Woodmansee was a pioneer in the truest sense of the word, having been a member of a hand-cart company. Often when death has called members from the households of my friends, I have sent a copy of this hymn as a consolation to them, with a few words of comment, expressing my admiration not only for the hymn, but for the sister who wrote it, for her life was lived in perfect harmony with its teachings.

"O Say What is Truth," by John Jaques, was written on Stratford-on-Avon, Shakespeare's birthplace, when he was visiting the famous place. It was on Aug. 1, 1850, that the hymn first appeared in the *Millennial Star*. Brother Jaques crossed the plains with a memorable hand-cart company. This hymn is, to my mind, one of the grandest of all the many grand hymns that we have. When Joe Mitchell Chapple was about to issue the second volume of *Heart Throbs*, he asked me for a favorite selection, and I sent him several of our hymns; he selected this poem and "Should you feel inclined to Censure."

"We Thank Thee O God for a Prophet" is perhaps sung more



Indus Photo.

BEAR RIVER STAKE HOUSE

Located at Garland, Utah; it was begun February, 1913, and is yet in the course of construction. It is built of red brick trimmed with white sandstone, and cost \$38,000. The size of the building is 65 by 113 feet, 42 feet in height, outside, and about 30 feet on the inside, with a seating capacity of fifteen hundred people. It has eight rooms. Shreeve & Madsen of Ogden, architects. One and a half acres of land with the building. When the building is completed the grounds will be improved. The builders were at work when the picture was taken, hence the disorder surrounding.

than any other half dozen hymns that we hear in our services. I have read that it was written between 1855 and 1860, by Brother William Fowler, but recently, while in the President's office and referring to the date when this was written, President Joseph F. Smith said: "That is a mistake. It was written in 1862. I was on a mission at the time, in England, and it was sung in my presence in a meeting on the day it was written, by the author, who was an excellent singer." President Lund remarked that he first heard it in 1866.

Speaking of the number of times this hymn is sung, reminds me that upon a six weeks' trip which I took with the late President John Henry Smith, visiting a number of conferences, and holding meetings at different towns between conferences, we heard this hymn at every conference and in every town that we visited.

"The Seer, The Seer, Joseph the Seer," by the late President John Taylor, was written in Nauvoo soon after the martyrdom of the prophet. It was fitted to the tune, "The Sea, the Open Sea," which was frequently rendered by John Kay, one of the best remembered of pioneer singers. President Taylor's favorite hymn



Photo by Durrant Studio, Driggs.
TETON STAKE HOUSE

This building is located in Driggs, Madison Co., Idaho, and was completed in 1906, and dedicated February 17, 1907. It is built of Oregon lumber, with stone foundation, and cost \$10,000. It is a one-story structure 45 by 90 feet in measurement, and has a seating capacity of 600. There are three rooms. J. D. C. Young, of Salt Lake, architect. There are three city lots of land connected with the building. This stake house is an all-purpose building, designed to accommodate both Church purposes and amusements.

was, "A Poor Wayfaring Man of Grief." He sang this in Carthage jail just before the martyrdom of the Prophet and his brother Hyrum. The Prophet asked him to sing it again, but President Taylor asked to be excused stating that he felt too depressed to sing, but the Prophet insisted, and just as the singing ended, the shooting began, in which the Prophet and his brother lost their lives.

"Rest for the Weary Soul, Rest for the Aching Head," was written by the late Henry W. Naisbitt for the funeral of a brother of President Brigham Young, Joseph Young, who died July 16, 1881. The music entitled, "Repose" was written by Prof. George Careless. The words and music were both written for the Tabernacle choir which sang it at the funeral. The hymn is one of the most widely sung among our funeral collections. Bro. Naisbitt was born in England, November 7, 1821. I heard one of our best musicians, who was studying abroad at the time, say, one day after playing the selection over, that if George Careless had never written anything else, this one piece of music would immortalize him.

"The Morning Breaks, the Shadows Flee," by Parley P. Pratt, is one of the most inspiring hymns ever written. Brother Pratt wrote more hymns appearing in our hymn book than any other poet among the Latter-day Saints. "The Morning Breaks," first appeared in the first issue of the *Millennial Star*, having been written by Brother Pratt especially for the introduction of that periodical.

O That I Were an Angel

(Alma xxix)

O that I were an angel and had my heart's desire,
That I might cry repentance as with a tongue of fire,
And with the trump of Jehovah his mighty word proclaim
In the ears of all the living, for the greatness of his name.

As with the livid lightning I'd touch each human heart,
Reprove the world of error, the gospel's truths impart.
I'd bring to all salvation in the great Jehovah's plan
To redeem our fellow mortals and exalt our fellow man.

And God should have the glory for all I e'er could do,
For he alone is perfect, and full of mercy, too.
And God forgive the "sinning" if my present wish is so,
My "guilt" is in the yearning that all the world might know.

"God giveth to all nations that seemeth fit to him,
To teach, in just proportion, his precious truths to men."

* * * * *

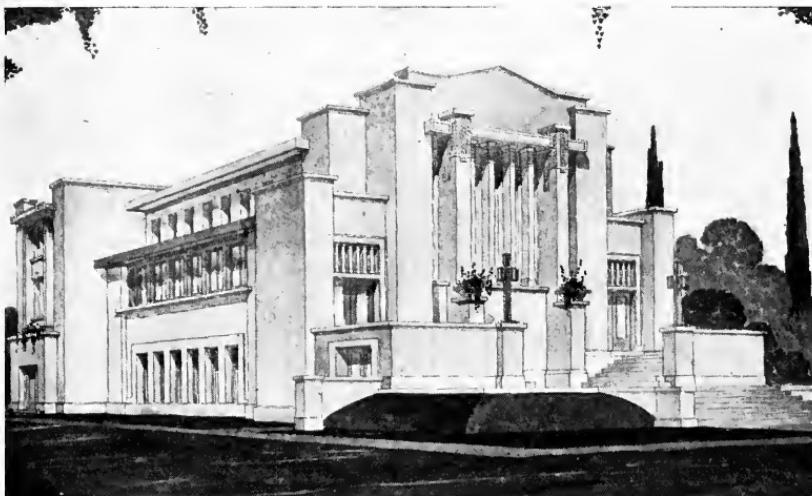
O heed the gospel message, by an angel borne to men,
"To be preached unto all nations," restored from heaven again.

F. E. BARKER

Architecture in Religion

BY DR. JOSEPH M. TANNER

Who is there at all familiar with the Jewish people that has not felt the glowing admiration of their souls for the ancient temple of Solomon? Whatever may have been its natural beauty, that ancient temple of worship has been ornamented, embellished, and beautified by the charming imaginations that have filled the Jewish heart concerning it. Beauty is said to be a form of art, but it is also the companion of religion, and when beauty expresses itself in the architecture of a house of worship, that architecture becomes a substantial part of all religion. The religious



THE FIRST WARD CHAPEL, LIBERTY STAKE

This beautiful building is located on Eighth South and Eighth East Streets, Salt Lake City, and was erected in 1913, being not yet dedicated. It is built of white, enameled brick, with white stone trimmings. All the foundation is of cement. The building alone cost \$35,000. It is 67 feet wide and 99 feet long, 45 feet high, and has a seating capacity of five hundred. There are eleven rooms in the chapel and amusement hall. Pope and Burton are the architects. The size of the land connected with it is 165 by 165 feet. The grounds are beautifully laid out with terraced lawns, flower beds, ornamental trees and shrubs. The extensive lawns afford ample room for lawn parties and summer amusements.

architecture of the world is often an index to the character of human worship. When religion is based largely upon fear and dread, it expresses itself in somberness and loneliness of churches.

For centuries nearly all church buildings have been of the so-called Gothic style, characterized by towers and spires, by great heights, as if tall dimensions reaching skyward were really in some way associated with heavenly expression. We are in religion as in our civilization generally coming to adopt a new style of architecture, a style that is really ancient though expressing itself now in newness of form. Peculiarities of form, the adornments of a passing age, all belong to the fancies of man. They are really decorations and not architecture. There is one form of beauty, though, that is lasting, however much the decorative architecture may change. It is the beauty of form. That beauty was first and highly expressed by the Greeks who learned the art of geometrical proportions. It was the Greeks who really discovered the principles of geometry. A people that could give to us in geometry the books of Euclid were qualified to give us the highest expressions of beauty in architecture and in other



ALPINE STAKE TABERNACLE

This building is located at American Fork, Utah county, and was begun in 1909, was partially completed in 1914, and is not yet dedicated. It has a cement basement, with blue limestone, and walls of pressed brick. The roof is dome-shaped, covered with asphalt shingles, and the building complete cost \$75,000, without seating or organ. The outside size of the building is 84 by 132 feet, ceiling of the auditorium, 25 feet, outside height about 50 feet, with a seating capacity of two thousand. There are an auditorium, a balcony, four rooms, a baptismal font, two boiler rooms, and an engine room in the basement. Architects, Liljenberg & Maeser originally, later Liljenberg & Lundberg. Three-fourths of an acre of land is connected with it, and these grounds are not yet plotted and beautified.

forms of art. Such a people had a high sense of appreciation for all forms that were geometrically well balanced. Geometrical proportion may be a simple thing, but it is the foundation of lasting beauty. What we have left of Greek and Roman art, especially in sculpture, attests to the remarkable fact that these ancients had a high sense of appreciation for symmetry and proportion.

There is today in Brussels a structure called The Palace of Justice, often said by architects to be the most beautiful building in the world. It has no decorations of any note. It is not Gothic in appearance, and it is hard to say that it belongs to any distinct style of architecture. "It is beautiful," one writer says, "because of the unparalleled relations of form expressed in its proportions." The building at once arrests your attention. Its beauty impresses itself upon you before you are able to point out the distinctive features that make it so attractive. Indeed, it is not the features of the building that charm you; it is its beauty which is expressed in its complete form. Measured by this standard of beauty, and charm of architecture, a beauty that has come now to be recognized as the most lasting in its effects upon the human family, the tabernacle of the Alpine stake, located at American Fork, is perhaps the most beautiful tabernacle in the Church. When other styles grow old and are out of fashion, that tabernacle will stand as a unique instance of the imperishable beauty of a well adjusted form, a beauty, in other words, of correct geometrical proportions.

The Resurrection

(I. Thess. 4:13-18)

On the resurrection morning,
When the trump of God shall sound;
And those who before were sleeping,
Will have risen from the ground,
Then the Saints on earth remaining,
Those for whom death has no sting,
Reunited with their loved ones,
Will await their Lord and King.

Then the Savior clothed with power,
Will in fiery clouds appear;
And he'll call his own unto him--
"Those whose names are written there."
Earth shall have been cleansed with fire.
Wickedness and strife shall cease;
Then will Jesus, for the faithful,
Usher in the reign of peace.

THE KAYSVILLE WARD HOUSE

This beautiful building, of new architectural design, is located in Kaysville, Davis county, Utah. The construction was begun in 1912, and the building was dedicated on the 24th of May, 1914. It is built of buff brick, stone and cement, and cost \$35,000. It measures 50 feet 3 inches by 131 feet 10 inches in length, is 50 feet high to the apex of the roof, and 29 feet high on the inside of the auditorium. The main auditorium and gallery seats from 850 to 900 people, and there are eighteen rooms in the building; architect, William Allen, Kaysville. The building is electrically lighted, steam heated, has modern sanitary arrangements, a baptismal font, with dressing rooms adjoining, a Relief Society, and a parents' class room, and ten commo-



dious Sunday school class rooms. The seating is of quartered oak; golden finished pews, opera chairs for the choir, new piano and art glass windows. Lawns will be laid out, and the half acre of ground connected with the building will be surrounded on the side-walk lines with linden trees. A cement pavement will be laid when the danger of the settling of the ground is passed, money being already provided for that purpose. A janitor will take care of the grounds, with the help donated by the Lesser Priesthood and others.

The building to the left is the old meeting house, nearly as large as the new structure, which has recently been remodeled into an opera house. It is still owned by the ward, and will serve as the principal place of amusement for the town. It is steam-heated, electric-lighted, and fitted up with a large stage, with new scenery. It has ample cloak and dressing rooms. The cost of remodeling this building was about \$9,000, so that within the last four years, since the old ward amusement hall was destroyed by fire, close on to \$45,000 has been spent in ward buildings in Kaysville.

Architecture of Church Buildings

BY LEWIS T. CANNON, ARCHITECT AND MEMBER OF THE GENERAL
BOARD Y. M. M. I. A.

The Church of Jesus Christ of Latter-day Saints has not yet evolved a distinct type of architecture, but it may do so at some future time. The Church as a body is no longer isolated, and its ideas in regard to buildings are not those developed solely from within. The "Mormon" people are great travelers, and the ideas they obtain in their travels and in their contact generally with their fellow men are assimilated and sooner or later find expression in their accomplishments. But their buildings, in general, partake of the character of the buildings of other people.

The temples of the Saints, however, are unique; their counterpart is not to be found anywhere else on earth. They are the result not of ideas that have come to the "Mormon" people from their contact with other people, but as a direct result of revelation by which a new dispensation was ushered in, bringing with it certain rites and ceremonies long forgotten. It is in the temples that their sacred rites and ceremonies are solemnized, and it is the working out of a plan for the solemnization of these rites and ceremonies that has made them unique among structures. In time it is thought that these special needs and conditions of the "Mormon" people will result in the evolution of a distinct type of architecture, externally as well as internally.

The Latter-day Saints early showed their appreciation of good architecture by undertaking, while yet few in numbers, not only here in Utah but in the places where they sojourned before coming to Utah, many buildings that were notably excellent. The chief buildings erected by them have been, of course, their religious edifices; and of these, the most important and characteristic have been their temples.

The people undertook other buildings than temples; in Nauvoo, they had built what is known as the Mansion House, a building dedicated to the entertainment of strangers and said to be a very worthy one. On their arrival in the Valley it was not many years before the "Social Hall" was undertaken. This was, as its name implies, given over to social purposes; it served both as a theatre and place of general amusement, and was and still is a most worthy structure.

As the community grew, a larger hall became necessary and the Salt Lake theatre resulted. It is now nearly half a century

since it was completed. This building has made a name for itself that is most enviable; by the actor folk it is held in high estimation for certain successes in its general planning and arrangement that are entirely wanting in many other theatre buildings of the present day. By the architectural critics it is considered to be a most excellent example of good design; it is simple and effective, and although it is getting old and weather-beaten, it bears its old age with dignity and is respected by all who have discriminating taste.

In the great tabernacle which is of world-wide fame, the "Mormon" people have distinguished themselves; it, too, was undertaken very early after the arrival of the pioneers. As a vast auditorium it is as successful as it is original. It is a perfectly frank attempt to provide for certain needs of the people, and like most such frank, straight-forward attempts, it resulted in complete success.

The Church undertook the erection of many other minor buildings all too numerous to mention here; but a study of them and their excellencies make it clear that, as a people, the "Mormons" have capacity to put forth works of architecture that can compare most favorably with those produced anywhere else.

In these later times the activities of the people in an architectural way have largely found expression in their ward halls. The Church has, in common with other virile institutions, had a steady and fairly rapid growth. There has come with it much more effective organization all along the line. The unit of the Church is the ward,—in a sense a miniature church. The ward is the place where the individual member has his standing, and where he undergoes his religious development.

The ward meeting house has become the building most characteristic of the people, excepting only the temples. Numbers of new ward houses are built every year; others of them are remodeled or added upon, and it is astounding how advanced are becoming the ideas of those who are projecting the new meeting houses.

The typical or ideal meeting house, is a structure containing, first and foremost, a room for holding strictly religious services and capable of seating from 300 to 400 people; this room sometimes contains a gallery for additional seating capacity; it always contains a stand whereon sit those in authority and from which the preaching and teaching is done; also a number of seats for the choir; second, an amusement hall, sometimes located directly below the chapel, sometimes in the rear, but always connected to the chapel. This amusement hall invariably has a stage with suitable properties and accessories to permit of amateur theatricals. The amusement hall has also a level maple floor as it serves for dance hall and gymnasium as well. Third, numerous other smaller

rooms, located conveniently to the main assembly room,—these to serve as Sunday school and M. I. A., class rooms, and class rooms for the various orders of the priesthood.

In addition to these there is very often one room of fairly good size set apart for the use of the sisters of the Relief Society but which may also be used as a class room. In many outlying wards, provision is often made for a baptismal font, and, of course, in these modern times, room is always provided for a heating plant.

The ward house is the center of the social life of Latter-day Saints communities; the activities of the Mutual Improvement Associations are slowly but surely encompassing all those functions of the ward life that have to do with social affairs. So that this ward house, of necessity, in performing its function of social and religious center, should be an inviting place, and wholesome in every sense of the word. It must also, to fulfil its highest destiny, be worthy of the utmost respect. It must be a building full of excellencies, one that somebody, a good many somebodies in fact, have put their souls into. Excellence is not accidental; accidental things are usually bad, but excellence is the result of careful planning and just as careful execution of the plan.

This means, of course, that the plan must be worked out by one who knows. If one goes to law he naturally employs a lawyer; similarly, if one builds, he should employ an architect before hand. He should, but he does not always do it.

It is just as important to have a good architect when in need of architectural service as it is to have a good lawyer or a good doctor when they are wanted. An architect, if he is worthy the name, will save his employer much more than his fee.

To work out a thoroughly successful plan requires usually two intelligences—one, the owner, and the other the architect; the one to suggest the needs and to indicate the bounds, and the other to provide for these needs in a logical and consistent architectural way.

The first requisite, then, to a successful ward house is for the ward authorities to know and understand thoroughly the needs of the ward. These have not been thoroughly standardized as yet, although they are rapidly becoming so.

The population in the ward would have something to do with the size of the building; and its location, whether in a large city or in a remote settlement, would have something to do with determining its nature.

A successful ward house, if it is to reach the pinnacle of success, should be centrally located, easily accessible, placed on a desirable lot where there is good drainage, be well designed, comfortably arranged and furnished, well lighted, heated and ventilated.

It is important, if the building is to be successful, that it be designed to fit the peculiarities of the lot, if perchance the lot is in any way peculiar; it should be designed to afford a maximum amount of sun-light, and with the entrances away from the north side. The lot should be chosen on account of good drainage—such that a basement can be secured. A building with a basement is usually much more compact and therefore less expensive than one that has to ramble over a great area in order to provide the necessary accommodations.

To be well designed! What a world of meaning is contained in those words. To be well designed means everything: it means that every detail has been considered, every need thought out; it means that the maximum amount of comfort has been provided for the people who frequent it. It is to architecture what being "well born" is to a man.

It means also that the appearance of the building is considered, that it is made to minister to the æsthetic sense; in other words, to please the eye. It is just as important to consider the eye and its pleasures when designing a building as it is to consider the other ways in which a building ministers to our needs.

We like sweet music, and we recognize that "music hath charms" and that it is noble and elevating to a high degree. Music ministers to our sense of hearing and helps thereby to make us better.

Art in equal measure ministers to our sight and performs for us an equal duty, i. e., that of making us better by delighting the eye. Architecture is a large part of art; or, as it is generally recognized in civilized communities, is chief of the fine arts. When beauty is left out of architecture, architecture is not attaining to its high station. For that reason as well as for other weighty ones, architecture among us is wasteful in the sense that it falls far short of its possibilities. It falls short of it in many ways. This is the day of the conservationist when the cry goes up against waste and profligacy. The doctrine of conservation should also be extended to the domain of architecture. What we build, we should build just as well as it is possible to build; not only should our buildings be substantial to the last degree but they should also be designed with regard to their form and effect on our sense of sight. We are just about as far from realizing our possibilities in the field of architecture as we are in all other fields. Of the vast amount of money spent in building, so much of it is woefully spent, chiefly on account of the lack of careful planning.

So much for the æsthetic phase. There are a thousand and one other details entering into a building which must be carefully considered in order to achieve notable success.

The problem of lighting is an important one. Lighting is usually one of the things the very least considered; it is only of

late that the experts of lighting science have been able to get any order at all out of the chaos that formerly prevailed. The meeting house or other building that is properly lighted is a rarity; the result is much defective eye sight among us,—another evidence of waste and profligacy. In a general way, the eye should not be exposed to direct rays of light, or it suffers and in time becomes affected. How many meeting houses there are, where windows are placed behind the speakers. To pay attention to the speaker, the congregation looks toward the light and gets its eyes full; even then they hardly can see him. A chapel should invariably be lighted from the side or from above—never from the front or rear. It is hard, too, on the speaker and those with him on the stand, if they have to look toward windows, when they face the congregation. The same considerations hold with regard to night illumination; the average church lighting fixture is almost an abomination to the sight, particularly for the reason that the source of light is so obtrusive. Happily, we have available several systems of indirect lighting which solve the problem of proper illumination in a thoroughly satisfying way æsthetically as well as physiologically. In these systems the points of light are either entirely concealed from the eye or else the light is so gently diffused that it is no longer painful. A successful system of indirect or semi-indirect illumination is the only one that should be used—particularly in churches, and will be found to be a "joy forever."

The heating and ventilation of church buildings offers a wide field for improvement; many of our churches are still heated in the most primitive manner and most of them are utterly innocent of anything that might be called ventilation. There is a law on the statute books of most states requiring, among other things, that all school houses be equipped with a satisfactory system of ventilation such that there is provided a supply of fresh air at the rate of 30 cubic feet per minute per pupil. Everybody recognizes the benefit of such a law, and woe unto him who would change it. The law does not go as far toward regulating the ventilation in other public places, although some states have made a beginning in that direction.

A public hall filled with people becomes in a very short time a positive menace to health if there is no means provided for insuring a rapid change of air. It is a fact that the lack of good ventilation in our chapels is the cause for some at least of the falling away in attendance at Sunday meetings; those who realize the importance of fresh air, and happily there are of such an increasing number among us, simply will not remain in an unventilated room.

As soon as the majority of the membership appreciate what good ventilation means, it will be insisted on, and no meeting house

will then be constructed without making due provision for insuring it.

Ventilation can be obtained, of course, in any building by means of throwing open the windows; but that is a herculean remedy, by many considered as worse than the disease, especially in winter time. Vitiated air, at least to some people, would be preferred to the discomfort of cold air. Happily there are systems available by means of which the fresh air can be warmed before entering the room. Of these systems, the old time hot air furnace is one of the simplest. If properly designed and arranged, a furnace-heating system can be made to serve both to heat and to ventilate. But a furnace has very decided limitations: it must be located below the room to be heated. It thus takes up considerable space that might be used to better purpose. A furnace, too, is not very positive in its operation; a strong wind outside very decidedly affects it—sometimes to the extent of rendering it entirely useless. Besides that, there is nothing very definite or positive about the amount of air a furnace will supply; so that as a means of heating and ventilation it is rather too variable to be generally recommended.

The best and most reliable means to insure heat and fresh air to a ward house is a combination of a steam heating system with a blast fan. The steam boiler can be located in a remote corner of the basement, and the steam can be conveyed in pipes where it is needed; and if the system is well designed the pipes need not be very obtrusive. In such a system it is well to use radiators in the room or rooms to take care of a part of the heat loss and to supplement the radiator with a supply of fresh air forced into the room by means of a positive fan through the distributed ports of entry but heated first by being passed over live steam coils. Such in brief is what every ward meeting house should have. There is need for a large amount of fresh air for a comparatively short time during services; and the best way to get it is by the means above outlined.

It is possible also, by means of suitable appliances, to go a step further and humidify the air that is admitted, but that is a refinement that may, without serious discomfort or consequences, be omitted. It is also possible to pass the entering air over and through a spray of water and cleanse it of its suspended impurities; but that, too, is hardly to be thought of except in places where dust and smoke are present in great excess.

The Church has gotten to the point in its history where it might with propriety exercise more of a supervision or censorship, if you please, over the building of ward houses. It is customary for a ward about to undertake the erection of a new ward house or an addition to, or remodeling of, an existing one, to solicit from the Presiding authority, financial assistance. If, on investigation,

this is found to be warranted, it is given and is combined with other funds raised directly among the members of the ward, and the work goes ahead. Plans are usually obtained before hand, although some of these are not quite worthy the name. Sometimes the local brickmason or carpenter says to the bishop, "You don't need to pay an architect for plans; let me draw them. I'll draw them for nothing;" and in such cases they are worth just about what they cost.

We could point to some very sad experiences on the part of several wards that have lately built new chapels due to their proceeding without properly prepared plans. We know of one ward in particular that spent about \$15,000 on a new ward house a few years ago. In this case it was the local brickmason, and not a very expert one either, who offered the plans free. The building in due time was built from his plans, such as they were; it proved to be very costly in the first operation because of the vagueness of the plans: the workmen, in a sense, had to feel their way, and much time was therefore lost; this time meant money. It proved very costly, too, in other ways than first cost. It is impossible to adequately heat it in the winter time, resulting in much suffering. The brickmason who planned it didn't happen to know anything about ventilation, so ventilation was entirely omitted. He put columns in the amusement hall, because that was the only way he knew to support the chapel floor above. Result,—an amusement hall that is not at all meet for its purpose.

He designed a main front entrance that would simply be a joke if it were not so serious: old people find it almost impossible to climb the steep stairs leading to the chapel; and when there are funerals (people still die once in a while) the casket can't be gotten through the front door at all. It has to be juggled out (juggled is really the proper word) through the side door.

The whole main front of this ward "house" is an anomaly architecturally, and reflects anything but credit on the ward. It is certain that it has already cost enough more than it should to have paid for the best architect in the country with something left over, and the end is not yet. The time has come for remodeling; it will cost several thousand dollars to rectify some of the more glaring mistakes, and even then the building can not be made very satisfactory. This particular ward house is certainly not a thing of beauty, and it is not a joy for ever.

The Church might appoint a committee to include at least one good architect, one good builder, one good business man, whose duty it should be to pass on plans for ward houses and other church buildings. The committee to have power to suggest and enforce such changes in plans as might be necessary to make them conform to a certain standard of excellence. It would not be wise to adopt a stereotyped plan for all ward houses for that leads to a sup-



MORGAN SECOND WARD MEETING HOUSE

pression of individuality; but it is an economic necessity that plans be adequately prepared before an actual start on building operations is made and that the plans provide for the needs of the ward in a worthy and dignified way and that the building realize its architectural possibilities to the utmost extent.

There is one tendency among some of our wards at the present time in relation to their houses that should be repressed, viz: the tendency to overreach in the matter of cost. Some wards have taxed themselves even to the extent of \$50,000 for ward houses. The average ward, even the most fortunate, is not able to undertake so great an expenditure without imposing too great a financial burden on the people; and we know of wards that have started out on too grand a scale, with the result that they have had to suspend operations before completing their building, and sometimes it remains in an unfinished condition for years. It is possible to obtain a perfectly satisfactory, well-designed ward house, large enough for the needs of the average ward, for a sum very much less than that mentioned above as the outlay of certain wards.

We illustrate herewith the chapel recently erected for the North ward, Morgan, Utah, at an expense of about \$14,000. This chapel is in every way satisfactory, and meets every need of the ward. In external appearance it is dignified and worthy. It contains all the requisites mentioned in the fore part of this article, viz., chapel, Sunday school rooms, amusement hall, (also used as a gymnasium) and a small swimming pool which serves as a baptismal font. This meeting house is located near a hot spring; availing themselves of this natural resource, the people piped the

water to the meeting house and a small swimming pool was designed as a part of the building in order to utilize the warm water.

It is equipped with good plumbing, including shower, baths and toilet rooms, and it is heated by an up-to-date steam plant. Altogether this building has been highly praised as being of a type suitable to, and well within the means of the average ward, while at the same time it possesses excellent arhcitectural merit.

M. I. A. Conference

The nineteenth general annual conference of the Young Men's and Young Ladies' Mutual Improvement Associations and the twelfth annual conference of the Primary Associations of the Church of Jesus Christ of Latter-day Saints will be held in Salt Lake City, on Friday, Saturday and Sunday, June 12, 13, and 14, 1914.

All members are invited and all officers are particularly requested to be present at all of the meetings of the conference, and a cordial invitation is extended to the Saints generally to attend the meetings to be held in the Tabernacle at 2 and 7 p. m., on Sunday, June 14.

JOSEPH F. SMITH,	MARTHA H. TINGEY,
HEBER J. GRANT,	RUTH MAY FOX,
B. H. ROBERTS,	MAE T. NYSTROM,
Presidency, Y. M. M. I. A.General Superintendency, Y. L. M. I.	
LOUIE B. FELT,	
MAY ANDERSON,	
CLARA W. BEEBE,	
Presidency Primary Association.	

Average Percent of Attendance of Priesthood

At weekly Priesthood meetings for the three months ending March 31, 1914, based on the total Priesthood of the stake, as compiled by the Presiding Bishop's Office, in the order of percentages shown:

Per Cent	Per Cent	Per Cent			
1 Alberta	34	23 Star Valley ...	26	45 St. George	21
2 Box Elder	32	24 Weber	26	46 Utah	21
3 Maricopa	32	25 Bingham	25	47 Yellowstone	21
4 St. Johns	32	26 Malad	25	48 Moapa	20
5 Taylor	32	27 Union	25	49 Morgan	20
6 Cache	30	28 Wasatch	25	50 San Luis	20
7 Liberty	30	29 Alpine	24	51 Bannock	19
8 Ogden	30	30 Millard	24	52 Beaver	19
9 Big Horn	28	31 South Sanpete	24	53 Salt Lake	19
10 Blackfoot	28	32 Wayne	24	54 Boise	19
11 North Weber	28	33 Carbon	23	55 Jordan	19
12 Pioneer	28	34 Nebo	23	56 Tooele	18
13 San Juan	28	35 North Sanpete	23	57 Woodruff	18
14 Bear River	27	36 Oneida	23	58 Kanab	17
15 Cassia	27	37 St. Joseph	23	59 Panguitch	17
16 Davis	27	38 Young	23	60 Duchesne	16
17 Fremont	27	39 Bear Lake	22	61 Summit	14
18 Granite	27	40 Ensign	22	62 Parowan	13
19 Hyrum	27	41 Rigby	22	63 Pocatello	*
20 Juab	27	42 Snowflake	22	64 Teton	*
21 Sevier	27	43 Deseret	21	65 Uintah	*
22 Benson	26	44 Emery	21		

*Reports arrived too late to be included in classification.

Editors' Table

The Worship of the Saints

The ERA this month is devoted entirely to one related topic.—the worship of the Latter-day Saints. The object of so using the space is to answer questions that frequently come to hand regarding the subject under consideration. Questions as to whom, how, when and where the Latter-day Saints worship, as well as the nature and method of their worship, and the reasons for their temple building, are here sought to be answered. We think every reader, whether a member of the Church or a non-member, will find inspiration in these pages and will be benefited by a careful reading of them.

The reader may also obtain a fair idea of the style and architecture of stake tabernacles and ward houses of worship, built by the Latter-day Saints, from the cuts presented in this number and for which and their descriptions we are indebted to the presidents of stakes. Most of the buildings are stake houses. When it is remembered that there are sixty-five stakes of Zion, a stake being a division of the Church containing several wards, and that there are seven hundred and twenty-four wards in the Church, the magnitude of the work may be in a measure surmised. As stated in our May number six hundred and seven wards own meeting houses most of which are of modern construction whose cost ranges from five to thirty-five thousand dollars and more, each. Some of the stakes, also, have not yet built tabernacles; in these a ward house is generally selected, or a number of ward houses are chosen alternately, for holding stake quarterly conferences of the Church, and the annual conventions of the auxiliary organizations.

The articles of our faith are given on the first page; although these are generally known they will bear study and consideration for, like the worship and the religion of the Latter-day Saints, they are vital in the daily lives of the people.

The nature of the services in the various wards of the Church is set forth. The worship of the Saints parataxes of the spiritual, practical and social. Many people are set to doing something and so become vitally interested. No one class of people are preferred above another. All take some part in some way in the services.

Considerable attention has been paid to the art of music among the people, as well as to some extent their poetic literature,—hymns that have impressed themselves upon the lives of

the people. One of the remarkable things pointed to is the organization and maintenance of choirs. Many thousands of young people throughout the Church are engaged in singing in the churches,—a delightful way of worshiping the Lord. They do it without pay, even as the teacher who occupies the pulpit does his part of the work free.

It is clearly manifest that the social as well as the religious idea enters into our services, and particularly in the use of our church buildings. They are open all the week,—every night of the week practically,—for one noble purpose or another which meets the spiritual, religious and social demands of the people. They are built and maintained for use. Much is printed in the press of our country on the uselessness and inactivity of the churches; how they are closed except only one or two hours a week, and how they do not meet the practical, social and religious necessities of the people, particularly the ordinary people, but are built and equipped for the formal, spiritless worship of the wealthy. Ordinary persons are not welcomed; nor do they find an answer to their desires, nor comfort to their feelings, nor a response to the practical, social and worship-wants of their lives. There is a stiffness and impracticability about them that do not appeal to the masses. In all these things, as well as in the appealing spiritual doctrines taught, and the testimonies offered, the churches of the Latter-day Saints are entirely different. They are thrown open every day in the week to the ordinary people,—young and old, rich and poor, learned and unlearned. Our churches are the social as well as the spiritual centers of the communities. Their democracy and their ability to meet the wants of every-day life, and the spiritual longings of the soul, have a tendency to bind the people together. Everybody contributes towards the maintenance and erection of the buildings, and everybody receives and rejoices in the religious and social benefits that accrue in these centers of community life.

The typical ward service among the Latter-day Saints is set forth in plainness and simplicity, and attention is also called to some of the work of the auxiliary organizations and the part they take in the worship and activities of the Saints about the house of worship. The architecture of church buildings has received attention also.

As well as informing the world of our methods and houses of worship, it is to be hoped that this number of the ERA will awaken a new interest among the Latter-day Saints themselves, in social activity and religious worship, that we may make improvements wherever these should be made, create new interest among the youth of Zion in the saving worship of their fathers, making them cleaner, purer and indeed followers in the footsteps of the righteous, and believers in and worshipers of the God of our fathers.

The Latter-day Saints should bear in mind that it is the Lord

who has so abundantly blessed them with means that they are now enabled to build palatial houses of worship. As we grow in wealth and strength, and adopt added artistic beauty in our buildings and churches, it is to be hoped, I pray earnestly, that the purity of our youth, the social feelings, the general unity and equality, and the simple faith of the people shall not be disturbed by these prosperous financial conditions. In these palaces of worship which we have built, are now building, and will continue to build, let us still remember the Lord, even as the pioneers in their poverty remembered him, in their worship in the open air, under their bow-
eries, or in their simple pioneer buildings erected to his name and dedicated to his service.

JOSEPH F. SMITH.

Priesthood Work

The names of the wards in which all the families of the Saints were visited by the ward teachers, each month, for the three months ending March 31, 1914, are given below:

Leavitt Ward, Alberta stake; Deweyville, Elwood, Penrose and Riverside, Bear Lake stake; Mantua, Box Elder stake; Wellington, Carbon stake; First, Tenth, Thirty-third, Liberty, Emigration and LeGrande, Liberty stake; Papago, Maricopa stake; Richville, Morgan stake; Knightsville, and Silver, Nebo stake; Eden, Hunstville, North Ogden, Ogden 4th, Pleasant View, Ogden stake; Clifton, Fairview, Winder, Oneida stake; Kingston, Panguitch stake; Perry, Rigby stake; Lakeview, Utah stake; Torrey, Wayne stake; Uintah, Weber stake; Ora, Twin Groves, Yellowstone stake; Kline and Redmesa, Young stake.

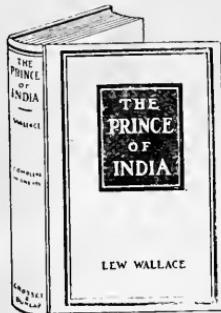
A bulletin issued May 1, by the Presiding Bishop's office refers to the following average percentages of families visited in each stake of Zion for the three months ending March 31:

STAKE	Per Cent	STAKE	Per Cent	STAKE	Per Cent
1 Ogden	99.4	23 Cassia	53	45 San Luis	42
2 Liberty	93	24 Nebo	53	46 Sevier	42
3 Oneida	85	25 Benson	51	47 Bingham	41
4 Bear River	84	26 Deseret	51	48 Juab	40
5 North Weber	80	27 Rigby	51	49 North Sanpete	40
6 Salt Lake	78	28 St. Joseph	51	50 Panguitch	40
7 Weber	76	29 Snowflake	51	51 Barroock	38
8 Young	73	30 Blackfoot	50	52 Carbon	38
9 Box Elder	72	31 Moapa	50	53 Jordan	38
10 Davis	72	32 Union	50	54 San Juan	35
11 Alberta	71	33 Alpine	47	55 St. Johns	33
12 Big Horn	69	34 Cache	47	56 Star Valley	33
13 Wayne	68	35 South Sanpete	47	57 Kanab	30
14 Wasatch	66	36 Summit	47	58 Millard	25
15 Taylor	63	37 Hyrum	46	59 Cal. Wards	24
16 Yellowstone	61	38 Malad	45	60 Emery	23
17 Ensign	60	39 Morgan	45	61 Woodruff	23
18 Bear Lake	59	40 St. George	45	62 Beaver	18
19 Utah	59	41 Tooele	44	63 Parowan	14
20 Freinont	57	42 Duchesne	43	64 Pocatello	*
21 Maricopa	57	43 Granite	43	65 Teton	*
22 Boise	54	44 Pioneer	42	66 Uintah	*

*Reports arrived too late to be included in classification.

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Prof. Nelson's Latest Book.—"The Mormon Point of View" collects in one volume of 412 pages five vigorous essays of about 15,000 words each, and a story relating to Plural Marriage at the time of the Raid. The subjects are: "The Ministers and the Mormons," "The Human Side of the Book of Mormon," "The Dictionary of Slander," "The Spiritual Life," and "The Mormon Family." Bound in cloth, postpaid, \$1.00. Address, N. L. Nelson, Provo, Utah.

Improvement Era, June, 1914

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